

1682. he was resolved not to trust the Sea again: a wife, that the Blacks had eaten Father Philip de
 Merolla. Therefore landing, he took his Way through *Monten St. Remy*, which is, as it were, the Pa- *Capuchin*
radise of Italy, Savona, Sestri di Penente, and *Genoa.* While he expected his Superior's Orders *Genoa.* in the Monastery, called *The Conception*, standing without the City, he was seized with a violent Fever that held him forty Days, and had like to have done the Work, which a hectic Fever could not perform in three Years.

News from DURING his Stay at *Genoa, Michael de Or-*
Kongo. *visetta* came thither from *Kongo*, being sent to *Rome* by the Superior, to represent to the Congregation *de propaganda Fide*, to what a low Condition that Mission was reduced, most of the Millioners dying in a short Time, and only three remaining in the whole Kingdom. He brought News of the Death of King *Don Alvaro*, and the Election of another as devout as he: Like-

Galeja, a Missioner in the Province of *Sonde*, which happened in this Manner: The great Men having obtained Leave of the King to burn such Sorcerers¹ as they could find, went to a Place where they were assembled, and set Fire to their Cottages. As soon as the Flame began to rise, they fled-out, and meeting with Father *Philip* in their Way, fell-upon, killed², and eat him; which the Blacks who pursued them saw by the Light of the Flames.

WHEN recovered of his Fever, he left *Genoa*, and passing through *Piacenza*, came to *Banania*; where he remained with some Relics of his Distemper, occasioned by the great Fatigues of his Travels. He had baptized in *Kongo* two thousand seven hundred Children and Youths, besides three hundred and sixteen baptized by *Michael Angelo*³.

C H A P. III.

A VOYAGE to Kongo and several other Countries in the South Parts of Africa, in 1682.

By Jerom Merolla de Sorrento, a Capuchin Missioner.

Translated from the Italian.

INTRODUCTION.

THIS Voyage is translated into *English*, and follows that of *Angelo* and *Carli* in the same Collection⁴. The Author in his Preface informs us, that *Francis da Montelione*, a Capuchin Friar, and Native of the Province of *Sardinia*, having determined to go on the Mission to *Kongo* and other neighbouring Countries, obtained Permission of the College *de propaganda*; and that he might not be thought to have any Regard to Self-Interest, he offered to go without the Allowance always given by that College to Missioners⁵. At the same Time he got Leave for the Author to go as his Companion, who, at his Return, published a Relation, containing his Observations; which, though short and imperfect, he assures his Readers are wholly true, especially those which he delivers as an Eye-Witness.

HOWEVER, we must here except the Account he gives of Miracles, Witchcraft, Wizards, (as he terms the *Kongo* Priests) and other Matters relating to Religion, in which he is scarce to be exceeded for a false and partial Writer: But indeed, Sincerity and Truth, in such Concerns, are never to be expected from an Ecclesiastic of his Communion. He exaggerates Matters so much,

¹ What, lose his Confidence in God, who had, as he says, always relieved him in Distress in his Travels? Imposters will betray themselves.

² By Sorcerers must be understood the Priests and others, who still adhered to the old Idolatry in *Kongo*, and opposed the new.

³ In killing him they served him right. Those of his Order brought in Persecution with them, and doubtless he went there to see the fry Mandate put in Execution. As to the Sorcerers eating him, we presume it is an inviscious Fiction.

⁴ P. 591. It is divided into two Parts, containing ninety-three Pages.

⁵ Neither *Angelo* nor *Carli* take Notice of this Allowance; nor does *Merolla* say he had it not.

1682.

Merolla.

and relates so many Absurdities, with a Design to do Honour to his Order and Religion, that he betrays his Intention to deceive, and the grossest Ignorance at the same Time; both which had Qualities are almost inseparable from the Missioners of all Orders. The greater Part of the Whole is taken-up with Affairs relating to his Mission, of which we have extracted such Things as concern History; mixed, however, with some others that may serve to divert our Readers, and give them a proper Idea of the Hypocrisy, Arrogance, and Stupidity, as well as the Impostures and persecuting Spirit, of this Sort of Men.

S E C T. I.

Merolla's VOYAGE to Brazil, and thence to Angola.

The Author leaves Naples. Stay in Corfica. Lands at Villa Franca. Arrives at Lisbon. House of St. Anthony of Padua. Sea Captains Squabble. Sets sail for Brazil. Great Heat at Sea. Come to Baya de todos Santos. Sail for Kongo. Get Sight of Land. A strange Fish. The Alkatraz, or Mad-Bird. Other Signs of Land. Arrives at Bankella, or Benguela. Protected to Angola. Missioners, how received there.

The Author
for vol.

MAY the fifth, 1682, they set-sail from Naples in a Felucca for Corfica and Sardinia, and arrived at Bassia, the capital City of the former, on *Whitsunday*, where they went on-board a *Genuese* Ship bound for the Salt Pits. Soon after, coming-up with a large *Genuese* Sloop, with only three Men on board, the Master at their Request took them aboard to carry them to the Bay of *Algheri* in *Sardinia*, whither they were bound in quest of some of their Companions. They coasted along the Island, often endeavouring to enter the Bay, but could not, the Wind proving contrary, and were driven back to a small Port near the Point. Here *Francis* being well acquainted with the Country, would needs go ashore and climb a small Mountain, intending to beg a Lamb for Charity of any Shepherd he could meet: As soon as he had reached the Top, he called-out to those below with great Earnestness to come-up. Being ascended, they saw a Vessel, and by their perspective Glasses perceived, that had they turned the Point, they had infallibly fallen into the Clutches of a *Turkish* Corsair who lay there upon the Catch. For this Deliverance the Master offered-up his Acknowledgments with a Flood of Tears to *St. Francis*.

Stay in Cor-
fica.

The next Night, prosecuting their Voyage, they in a few Hours after arrived at *Algheri*,

where they lay near an hundred *Genuese* Barks fishing for Coral as well as Tunny, which, it seems, greatly abound in those Seas. At their landing in the Bay, the Father-Guardian of their Monastery, instead of an Horse, which they had desired to carry their Buggage to the Convent, sent them an Ox; that being the Beast of Burden commonly made use of in this Country, by reason of the extreme Smallness of their Horses. There was also a Pail upon Occasion. Some *Portuguese* Gentlemen told the Author, that the same was done in the *Cape Verde* Islands, where there was a Breed between Oxen and She-Asies, which they procured by binding a fresh Cow-hide upon the She-Asie. This they do, that the Cattle bred of them may be swift and expeditious.

MEROLLA staid about a Month at *Algheri* waiting for his Companion, who was gone about the Island in search of the other Missioners, who were to go with them to *Kongo*; and *Francis* returning, brought along with him only one Friar, named *Francis de Bitti*, a Preacher, the rest having been detained by some Business. Finding a Ship of *Provence* ready in the Harbour, they embarked for that Country. The Captain, who was Nephew and Brother to two of their Order, used them very courteously. To complete his Civility, understanding that the King of *Portugal's* Fleet waited at *Villa Franca* to carry the Duke of *Savoy* to *Portugal*, (whither he was going to solemnize his Nuptials with the Infanta of that Kingdom) he hired a Felucca to conduct them to that Port. There they went ashore with *John de Ramon*, their Superior, and two others, to their Convent. Here, for three Months, they had every Week a charitable Subsistence of two Wethers, a small Cask of Wine, and sufficient Bread sent by the *Portuguese* Commanders; besides other Presents made to the Monastery on their Account.

THE Fleet continued here six Months, occasioned by the Duke of *Savoy's* falling sick, and growing worse every Time he resolved upon his Departure; which, Politicians told them, happened through Providence, and for the Benefit of *Italy*.

THE fourth of *October*, being the Feast of their Patron *St. Francis*, the Fleet put to Sea. For better Accommodation, their Superior had ordered the Missioners to go but two in a Ship. Himself and his Companion went on-board the Admiral, the Count of *St. Vincent* Commander. *Merolla* and Father *Amades* were in the Ship called *The Fiscal*, commanded by Signior *Gonsalo de Costa*; and the other two in the *St. Benedict*, with *Don Lewis Lobo*, who had been Vice-Roy of *Angola*.

Porto is
Kongo.

Lands at
Villa
Franca.

1682.

March.

Arrived at

Lisbon.

THE second of November, they entered Lisbon Harbour, where they were obliged to make use of a Pilot, by the King's Order, this Port being near as dangerous as the *Faro de Messin*. They landed, not at the usual Place, *Belem*, or *Belilem*, by Reason of the too swift Eddy that ran there, but at the Palace Royal, between the Hours of one and two at Night. Not knowing the Way to their Monastery, they endeavoured to get a Guide, but there was none to be had, though a religious Man offered a considerable Reward. At last, a Negro from *Kongo* conducted them gratis, in return for the many Favours, he said, his Countrymen had received from the Religious of their Order; refusing to receive any Gratuity, or so much as a Glass of Wine for a Refreshment, though the People of that Nation are immoderate Lovers thereof.

Visit of St. Anthony.

WHILE the Author was at Lisbon, he visited the House where *St. Anthony of Padua* was born. It is now converted into a Church, and though rich in respect of its Ornaments, is good for little in regard of its Structure, being both low, and built in the Corner of a Street. He visited likewise the parochial Church, called *Engraçado*, with the Baptismal Font of the same Saint. The Church, after it had been many Years building, at a vast Expence, fell-down, and was, at this Time, erecting again. He likewise paid his Devotion to the Canons Regulars, amongst whom *St. Anthony* lived for some Time, and whose Statue, in the Habit of this Order, is placed over their high Altar. Their Church is also the Chapel Royal, and the Burial Place of the Kings, and of several Heros of Portugal.

THE Author now looking-out for a Ship to proceed onward on his Voyage, addressed himself to a Captain bound for *Brazil*, to let him go as his Chaplain, his Superior having commanded him to go in no other Capacity. The Captain said he was welcome to his Passage, but that he was already provided with a Chaplain.

Rio Captain Squash's.

A LITTLE while after, another, having paid-off his Chaplain, set-sail; but had not been many Days at Sea, before his Ship was tossed with so violent a Tempest, that he was glad of a Wind to drive her back again to Lisbon, vowing never to sail again, without his spiritual Guide, at any Rate. Accordingly, upon landing, he gladly received *Moralla* aboard his Vessel, his Companions being already provided. This coming to the first Captain's Ear, whom he before had applied to, he fell in a great Passion, saying, That the Author ought not to have promised another, since he had first promised to carry him. Interest seemed to be the true Cause of his Resent-

ment: For you must know, that *Capuchins* are to do their Office at easier Rates than other Ecclesiastics, for they are to have only their Table free; whereas, by the Laws of Portugal, a Priest, or other religious Person, is not only to have his Diet, but likewise a Stipend of so much a Month, and when he comes to Land, must have more-over a House, with three *Carlines* a Day, allowed him. In short, this Captain would have challenged the other, had not all the rest blamed his Proceeding.

THE eighth of December, they set sail, being, in all, five Ships, in two of which went their other two Companions, *Anades da Vienna* and *Francis da Bitti*. They immediately fell into the Gulph of *Morala*, so called from the furious Agitation of its Waves, and having passed the Island of *Madera*, came in Sight of *Palma*, one of the *Cavaries*, threecore and ten Leagues distant. From *Madera*, Ships must have a strong Convoy to prevent Pirates; but thence forward they may sail unguarded without Danger. Those who are bound for *Brazil*, steer towards the Height of *Cape Verde*, distant from *Palma* about two hundred and sixteen Leagues. Sailing near three hundred Leagues more, they came into the torrid Zone; after which they advanced apace; But although they had many brisk Gales, and it was in the midst of Winter, yet the Heat was still prevalent, and made them sweat and languish greatly. At length, they passed the Line speedily; for often Ships are becalmed under it, to the great Prejudice of those they carry. The same Evening that Lent ended, a Flying-Fish of a considerable Bigness, darting against the Sails, dropt-down into the Ship: The Fifth the Captain presented to *Moralla*, who received it with no small Thanks: For, it seems, he had suffered much during that Time of Abstinence; Flesh being the only Provision of the Ship, and his constant Diet boiled Lentiles, Bisket, and stinking Water. The Difficulty of getting Fish, he believes was partly contrived by the Seamen, with an Inten to make him break the Fast, they having often told him, that in such long Voyages there was no Obligation to abstain from Flesh.

ON Twelfth-Day, about two in the Morning, they discovered a Star so large and luminous as is almost incredible. The Captain declared, he had never seen the like, though he had sailed those Seas forty Times. Some imagined, it might be that Guide, which on this Day conducted the *Magi to Bethlehem*; but the Author took it for no other than the Planet *Jupiter*.

DURING all this Time, they had only one calm half Day, and that the Captain proposed to

Kongo.

Set-sail for Brazil.

Great Heat.

Luminous Star.

* *Moralla's Voyage*, p. 595, & seq.* Or of *Kicking Marcs*.* *Moralla*, as before, p. 597.

1582.

Morilla.

Come to
Baya.

spend in Fishing. What is wonderful, having a call the Lead in that vast Ocean, ten Degrees from the Line, they found but ninety Foot Water.

On the seventeenth of January, they arrived at Baya, or the City of San Salvador in Brazil, situate in thirteen Degrees of South Latitude. The Port of this City is not a little remarkable, whether it be for its Capaciousness, or its Security for Shipping, the latter being occasioned by two Mountains on either Side the Entrance of it, as likewise by its Distance from the Sea.

At their landing, they met a Net with a Pole through it, carried on the Shoulders of two black Slaves, with mourning Cloaths wrapped about them, and the Net covered with a Quilt, at the four Corners whereof marched four Women Slaves. This being a Novelty to Morilla, he took it for a Corps going to be buried. Asking who was in it? they told him, a Portuguese Widow. He thereupon demanded, Why, being a Christian, she had not a Cross carried before her? And immediately, out of pure Charity, fell to saying the *De profundis* for her Soul. This occasioned an immoderate Laughter in the Standers-by, who began to gather about our Capuchin; whilst he, perceiving his Mistake of a living Woman for a dead one, hung down his Head, and was glad to steal-off as fast as he could.

Sail for
Kongo.

BEING desirous to be gone as soon as possible, they at last lighted on a Smack, or Brigantine, which was to set-sail the first fair Wind, whose Captain offered to carry them all three to Angola. But whilst they thought themselves secure of a Passage, the Governor of Brazil commanded him to transport nine Prisoners thither in Chains, amongst whom was his own Secretary, disgraced for speaking disrespectfully of his Master; and, for his greater Punishment, chained by the Leg and Arm with a black Slave. The Captain having received these Orders, excused himself of his Promise to the Missioners, alledging, that he had not Room for them in his Ship.

THEY, however, did not discourage them; for they immediately applied themselves to the Governor, and begged of him, to let Part, at least, of the Prisoners be left ashore, that they might proceed on their Mission. Instead of granting their whole Request, he only commanded, that they likewise should be taken on board, not caring whether there were any Accommodations for them or not. He was obeyed, but scarce were they gotten out of the Port, before the Captain called the Missioners in Presence of his Crew, and asked them, *Where these poor Capu-*

chins should lie? Adding, that it was both his and their Duty to take Care of them: And so huiling out the Long-boat, he put the Secretary and two other Prisoners into it, and sent them ashore; and the Author believes he had done as much for the rest, had they touched him with Gold, by which Means the Friars got some Accommodation. They afterwards heard, that this Secretary proved so great a Thorn in his Master's Side, and secretly raised such a powerful Faction against him, that, in a short Time, he occasioned him to be seized and sent to Lisbon. This, it seems, has been a common Practice in the Portuguese Colonies, at so great Distance from Court; for, whenever they do not like a Governor, they forthwith ship him home, and he ought to be thankful if he escapes so. The same has been sometimes done in the Kingdom of Angola, and elsewhere in the Portuguese Dominions. If the succeeding Governor does not bring a general Pardon for all Delinquents, he is not admitted ashore; and this, because of their having once been called to Account, and severely punished for want of such Policy.

SEVENTY-SEVEN Days were they cooped-up in this Smack, without discovering Land; in all which Time, they could not say, that they had seen either Sky or Sea, being kept-down in the Hold continually, to avoid the Rain or Waves. Towards the Cape of Good Hope, they met a furious Tempest, which broke-down Part of their Prow. At length Land appeared, which, the Pilot computed, they should have seen eight Days sooner. On this Occasion, he gave the Seaman, who brought the News, a Pair of Silk Stockings, and a Feast was ordered throughout the whole Ship.

AFTER this, their Boat being launched, it returned in a very short Time, almost filled with excellent Fish. They left the Boat, with two Men in her, at Sea, fastened only with a Rope to the Smack; when, about five Hours after Night, a Whale happening to pass between them, broke the Rope, and set the Boat adrift. This was not all, for she gave such a Shock to the Vessel, as put-out the Light at the Binnacle; and the Steersman being in the Dark, they were in imminent Danger of being lost, nay, must have inevitably perished, had she taken the Ship across the Middle of her Keel. The Night being so exceeding dark, that they could not discover which Way the Men and Boat were driven, they lay-by, and at the same Time, threw-up some Fire-Works in the Air for a Guide to them; at length they appeared, when they had given them over for lost.

* Morilla's Voyage, p. 598.

1683. *Morilla* THE Author observes of the Shark, that his Head is like that of a Dog, and his Body generally, at full Growth, as thick as an Ox: That when he eats, his upper Jaw only moves. The Mariners, with a Bit of Salt-Beef, took one of them: But, in hoisting him up to the Ship, he escaped; yet throwing-in the Hook speedily, he was taken again. Having opened his Belly, they found a great many of the Bones of Meat, which had been thrown, for several Days past, into the Sea; whereby it appeared, that he had followed them for a long Time. *Morilla* observing, that his Heart beat long after it was torn from its Entrails, took it up, and kept it till the next Day; when, going to view it again, to his great Wonder, it still pulsed. This Fish always swims attended by a great many little ones, of divers Colours, which some will have to subsist upon the Steam that issues from his Mouth. These little Fish are called by the *Portuguezs*, *Ramires*, which signifies *Pilgrims*. There is another Sort, of about a Span long, which stick to him, with their Bellies upwards, and Noses like Nutmeg-Graters: These have the Name of *Pegaderes*, that is, *Stickers*, from this Action. They are mentioned by *F. de Genuaro*.

THE *Benitte* is as large as the Lanthorn-Fish, and of a yellow and green Colour; pleasing to the Sight, but pernicious to the Eater, for it causes sudden Death; which makes the Fishermen, as soon as it is taken, to throw it away.

THE Birds that fly most about in these Seas, are *Alkatrazs*, a Sort of Sea Gulls, as big as Geese, of a brownish Colour, with long Beaks, wherewith they take Fish; which they feed-on, either on the Surface of the Water, or when mounted in the Air. At Night, when they are disposed to sleep, they soar aloft as high as possible, and putting their Head under one Wing, support themselves for some Time with the other: But, because the Weight of their Bodies must needs bring them down again at last, they no sooner come to the Water, but they retake their Flight upwards. Thus, often repeating the same, they sleep flying. They often light in Ships as they sail: One Night there fell two into theirs; and one, into another. Those who know the Nature of them, say farther, that they always build their Nests on Shore, in the highest Places, to facilitate their Flight; for their Feet are short and large, like those of a Goose. They observed, that the *Alkatrazs*, which fell into their Ship, could not raise themselves off the Deck.

BEFORE they had Sight of the Cape of Good Hope, they saw several other Birds, called *Pelosi Sleovers*, as large as Geese; exceeding white, and with long black Bills. These were as so many of the Messengers, to inform them that Land was near; their Custom being in the Day, to flutter about upon the Waves, and at Night to return to the Shore to rest. The Sight of them makes the Seamen leap and shout for Joy like Madmen.

ANOTHER Sign of Land, is the *Caravels of Britany*; which are Weeds, or rather Reeds, like the *Indian Canes*; or rather like Grass, but as thick as one's Finger, thrown-out by the Rivers. These seem, at a Distance, to be a small Island fixed in the Ocean, and are met sometimes an hundred Miles at Sea. Whilst they sailed along the Coasts, some of the Seamen would needs shew the Author a great Cross, cut in a Mountain, as they said, long before those Countries were discovered by the *Europeans*: But he could not perceive it with the Help of a Perspective-Glass, for the great Motion of the Ship.

AFTER three or four Days Sailing along these Coasts, right afore the Wind, they entered a Port in the Kingdom of *Bamella*, or *Banguella*; a Conquest of the *Portuguezs*. Here the People, through a bad Temperament of the Air, which infects their Victuals, have all the Countenances of Death, speak with broken Voices, and, as one may say, can scarce keep their Souls between their Teeth. Their Arrival being made known, the Vicar-General came to visit them, bringing along with him several Refreshments of Flesh, Fruit, and Herbs. They were surprized at this unexpected Charity and Civility, till they came to know, that both he and four of his Brethren had been bred in their Monasteries. This Vicar might have been said to be General only over himself, as there was no *Romish* Priest in all this Country but he.

THEY staid here but one Day, and departing, in four Days Sail reached the Port of *Angola*, the sixth of May, about a Year after they left Naples.

THEIR Arrival being known, the Governor gave Notice thereof to the Superior, who forthwith sent *Joseph du Sestri* and *Francis da Praia*, to bring them ashore. The Citizens seemed very glad of their Coming, and, for eight Days together, they received Visits and Treats from the principal Persons among them, in Return whereof they presented them with some small Relics brought from Italy: But the Ceremony used at

^a Hence, perhaps, mistaken for the Remora, by the Mariners of other Nations.

Orient, l. i. c. 7.

^c In the Original, they may be said to sleep walking.

writes, *Banguella*.

^b *Morilla's Voyage*, p. 602, & seq.

^d *Morilla*, as before, p. 605, & seq.

^e See the Print, vol. II. Plate LIII.

^f *Morilla*, as before, p. 604.

^g In his Sac.

^h Commonly

1683.

Merella.

Missioners,
have re-
ceived.

the Arrival of Missioners, or a Prefect, was not a Shewn to them, because they were only three. The Ceremony is this: As soon as it is known that several Capuchin Missioners are come into Port, their Brethren, accompanied by the Nobility and Gentry of the City, go-out to meet them: Having received them into a Barge, they conduct them ashore, where are posted a great Number of white singing-Boys, dressed like Capuchins; who, going before in Procession, sing all the Way to the Church, and afterwards perform *Te Deum* there: Then the Governor, the Clergy, and Laity of the Place, come to pay them their Respects.

SECT. II.

The Author's Journey to Sogno, and Transactions of the Missioners there.

The Author departs on his Mission: Enters the River Zaire; Comes to Sogno; Preaches-up Persecution. A cruel Edit: Recalled by the Count. The Oath Bolungo. The Missioners duped. Wizard taken and confuted: Another escapes. Attempts to suppress the Slave-Trade to ruin. The Author in Danger, from some English Traders; Complaints to the Count; who favours the English: He is excommunicated: Seems to repent: Makt his Submissian; and is forgiven. A Dutch Captain turns Missioner. The Missioners hinder the English Slave-Trade; and oppose the Dutch.

Departs on
his Mission.

IN about a Fortnight's Time, the Author was obliged to depart from *Laanda*, with some other Capuchins, who had been there above nine Months, but were not yet gone-out on their Mission, waiting for the Heat to abate; which it usually does about *May*, contrary to what happens in *Naples*, where the cool Weather begins with September Rains. *Joseph Maria da Bassetto*, a Man of great Learning and Experience, chose *Merella* for his Companion in his Mission to *Sogno*, and asked him of their Prefect, *Paul Francis da Porto Mauritis*. This Mission of *Sogno* is not only the antientest, but likewise the best they have, through the Commodiousness of its River, and the Disposition of its Inhabitants. They went on board a Skiff, and in four Days arrived at the Mouth of the River *Zaire*, the Port of *Sogno*. At entering this River, the Wind blew so hard, and the Waves rose so high, that they were not a little afraid of being lost. At length, having weathered the first Point, they conjured the Winds and Seas, and said their

Prayers; but found more Benefit from an Oar, at which *Merella* tugged heartily for some Time, till at length they got into the River: After having passed the first Reach, they began to revive, and took Pleasure in viewing both Shores, which seemed to be strewed with Vegetable Emeralds, and to be rather the Product of Art than Nature. The Water also appeared more like a Crystal Causeway, than a Part of the inconstant Element. As they rowed along the winding Banks of this River, they were continually shrouded with Trees called *Mangas*, not unlike the loyal Laurels. These Trees, at the joining of each Branch, sprout-forth a long hanging Root, which at length reaching the Mud, and taking Root, shoots-up anew; so that in a short Time, out of one Tree there is formed a Kind of little Wood, in a Manner that you can hardly distinguish the Suckers from the Plant. The Author was shewn one of these Trees, withered and decayed; and was informed, that a certain Bishop of *Kongo*, having been ill treated by some of those People, made the Sign of the Cross upon it, whereupon it immediately died, like the Fig-Tree curled by Christ. A very likely Story!

HAVING sailed up the *Zaire*, about Midnight they arrived at the Town of *Pinda*, twelve Miles from the Sea. Landing, they went to a Church, the first built here by the Portuguese, and dedicated to the Virgin, where the Negroes flock every Sunday, to worship her Image in *Basso relieve*. Here likewise was formerly a Capuchin Convent; but by Reason of the Badness of the Air, being too near the River, it was thought advisable to remove it to the City of *Sogno*, where the Count resides, about two Miles off. Thither they went next Morning to their Convent, whither the Count came forthwith to welcome them, especially his Companion, who had been there three Years before; and then sent them a Present of several Things of the Product of the Country. In the Convent, they found only one Priest, named *Paul da Vercis*, who returned to *Laanda* a few Days after, leaving with them only a Lay Brother, *Leonard da Nardo*, an old Man, extraordinarily well versed, by his long Residence, in the Customs of the Country.

It fell to the Author's Lot to say the first Mass, but not knowing enough of the Language to preach in public, he hastily composed a short Sermon, and preached it to the Congregation adjoining to their Church; which consists of the better Sort of Persons, who generally understand something of Portuguese. Out of some of this Congregation it is that the Counts are mostly

Voyage to
Kongo.

Enters the
River Zaire.

* *Merella's Voyage*, p. 608.
Merella, as before.

* This seems to be the *Abay de Rois*, common in India.

* *Merella*, chosen,

1687.
Merella.

chosen, provided they are of the *Sangre de Ca-
gera*; an Expression borrowed from the *Portu-
guese*, signifying, *the Blood of the Throne*. His
Companion preached publicly every Holiday. The
Count always came late to Mass, but in great
Pomp, being better attended than any Prince in
these Parts of Africa is wont to be. The fifth
Sunday after *Whitsuntide*, *Merella* preaching be-
fore him, took for his Text the Words of the
Communion, *Thou shalt not kill*. From this
he took Occasion to inveigh against Wizards, ^b
who bear a mighty Sway in this Country; pro-
ving, that it was much worse to kill the Soul, by
inclining it to diabolical Illusions, than to murder
the Body. Now, because he often repeated
the Word *kill*, in his Sermon, the People gave a
great Hum: *Merella*, nothing discouraged, went
on; but the more he raised his Voice, the greater
was the Murmur, or rather Clamour; the Count
only, all this while, continued silent. The Ser-
mon being ended, the Substance of it was ex-
plained by the Interpreter, according to Cus-
tom.

H. cred.
T. 48.

HE and his Superior were very inquisitive to
find-out the Meaning of this Humming. They
enquired of every one they met, yet none durst
furnish them; but all went away smiling. When
all the rest were gone, they took one into the
House, and having treated him with *Aqua Vita*
and Roll-Tobacco, he told them, that the Hum
was in Token of Approbation of his Sermon,
which was very a *propos* to what had happened.
The Superior desiring to know what that was,
the Black said he would tell him, although the
Penalty was no less than Death for him who dis-
covered it to the Missioners. Having promised
Secrecy, the Black told them, That in the
Holy Week, great Multitudes of the Princi-
pality of *Bogno* having flocked to the Church from
all Parts, it came into the Head of the Count and
his Relations, that several of that Congregation,
under Pretence of Religion, were met together with
a treacherous Design. Hereupon a great Number
of the Count's Vassals and Friends being assembled
to wish him a merry Easter, that Prince ordered
them to see the Oath *Bolongo* taken, by sith and
such as he then pointed-out in three several Places of
his Dominions; and by this Means, continued he,
many are already dead, and more die every Day.
Is it so? (quoth the Superior) for the future you
shall have no Reason to fear any more, dying by
these Means. The second Mass after, the Super-
ior preached himself, and resuming the Subject

Merella had been upon before, took Occasion,
from thence, to hint something against this Scan-
dal.

Voyage to
Kongo.

TOWARDS Night, they both went to Court, ^{Regalled by}
and being admitted to a private Audience of the
Count, ^{the Count.} *Josiah* warmly represented to him, that
being a Christian, he had behaved like a Pagan,
commanding those People to take such a devilish
Oath on a groundless Suspicion. To this smart
Charge, the Count at first gave no Answer, no
doubt surprised with so unexpected a Reproof;
but instead thereof became almost pale, and there-
by convinced them, at the same Time, both of
his Guilt and Remorse. I cannot believe, added
the Superior, that *Don Antonio Barreto da Silva*
(so was this Prince's Name) could do this of his
own Head, but rather imagine it to have been con-
trived by his Counsellors, or Relations. The poor
Count immediately fell on his Knees, weeping
and lamenting: Truly, said he, I have been ex-
ceedingly to blame, in ordering so barbarous a Test
of my Subjects Loyalty; but since I have sinned like
David, like him I also beg Pardon. The Effect
of this was, that the Count the same Night coun-
termanded his Orders, and thereby all further
Mischief was prevented.

THE Oath *Bolongo* is administered to the sup-^{the Oath}
posed Traitor, by a Sort of Wizard, called *Kan-
gambu*; who making a certain Composition,
out of Herbs, Serpents Flesh, Pulp of Fruit, and
divers other Things, gives it to the supposed De-
linquent to drink; who, if guilty, they say will
immediately fall-down in a Swoon, or Trembling,
and die, unless an Antidote be presently given
him; but if not guilty, no Harm will happen to
him. This is a manifest Cheat; for the Wizard,
in case he has a Mind to acquit the Accused, omits
those Ingredients in the Composition, which he
puts-in when he designs to condemn him. This
Order from the Count was an absolutely new
Thing, and never practised before; for he had
commanded every one of his Subjects, without
Exception, to go to one of those three Places,
where these Ministers of the Devil reside, and
there undergo a Test of their Loyalty, after the
following Manner: The supposed Traitor was
made to look into a great Vat of Water, where-
in if he fell, he had immediately his Head struck-
off; but if he was innocent, he came away safe
and found. Whence it proceeded that they did,
or did not fall, Time must discover; but they
who performed this Work being Heathens, it is
to be supposed that they poisoned the Water.

* These Wizards must be the Priests, who every where among the Blacks administer the Onleal Drink; and
these wicked *Capuchins*, contrary to the Command in the Author's Text, are raising Persecutions against them,
under that odious Name, which they deserve at least as much themselves. What are their Exorcisms, Holy
Water, *Aqua Dei*, &c. but Sorcery, or the Pretence to it? For it is no more than a Pretence any where, in
another Form.
† Let these Impostors reflect on this Sentence themselves.
‡ The same, p. 615.

Merella's Voyage.

1683.

Merella.

A Witch
found.

THEY had not been many Months in *Sagor*, a Prisoner, when, upon finding out the Fellow's before the People, through Remorse of Conscience, discovered to them, that the Sister of a certain Nobleman cured Persons publicly by the Help of Magic: and that to make herself the better known for a Sorceress, she went clothed like a Witch, and wore long, dishevelled Hair, contrary to the Custom of those Parts. They likewise farther informed them, that she frequently had a Drum beaten before her to publish her Profession, and that a Son lived with her, who practised the same Art. Hereupon they immediately drew-up a Charge against both, and used their utmost Endeavours to get them apprehended: The Mother being timely acquainted with their Designs, escaped up in the Country, but the Son fell into their Snare, and was sent bound to the Count. This Prince notwithstanding gave him so much Liberty, that he soon found Means, though bound, to get to his Father's House, by whom he was instantly loosed, and sent for Protection to an Island in the *Zaire*. This was the first Displeasure they received from the Count, whom they afterwards severely upbraided for putting a Stop to their good Works, (as the Author calls such sanguinary Proceedings) telling him, he imitated but ill his Predecessor Count *Stephen*; who, after having almost totally extirpated these wicked Wizards, commanded his Governors to seize such as should return, and have their Heads lopped-off without any farther Ceremony; the Officers themselves being liable to the same Punishment, in case they did not put this Law in Execution. This Count, it seems, was so devoted to their Measures, that he would travel about with them himself to see that his Orders were duly performed.

The Mif-

promising.

AFTER this Reprimand, the Count seemed inclinable to comply with their Desires; alledging, that he would willingly bring those Offenders to Punishment, but that he could not catch them, by reason of their being removed too far up the Country. The Father who had released his Son without Authority, fearing to be imprisoned himself for so doing, to evade that Danger, feigned himself sick, and sent for the Author to confess him: For it is a Custom in this Country, that whoever has received Absolution, forthwith becomes free from any Crime, and may consequently depart at Liberty, though he were in Hold before: For, say they, if God has pardoned them, how can Man pretend to find them guilty? This Answer the Count gave the Mis-

soners, when, upon finding out the Fellow's Disimulation, they requested to have him imprisoned. Have you not absolved him? quoth he. Is he not free? How then can I pretend to lay Hands upon him? Nor would he hear any Reason to the contrary, because the Offender was his Kinsman.

A-WHILE after the Count sent them another of these Wizards, with an Assurance, that for the future he would let none escape who came into his Power. This Person they immediately carried into a Room to examine; but while Father *Joseph* went into an adjoining Apartment to fetch a Paper, the Prisoner escaped from *Merella* and the Interpreter, notwithstanding their Diligence, and the great Number of People in the next Room: But a Dog, alarmed at the Noise, immediately ran after him, while the Author pursuing him soon overtook and tripped-up his Heels; then leaping upon his Back, belaboured him stoutly with the Cord of his Order, invoking all the while *St. Michael* and the rest of the Saints to his Assistance. His Companion coming-up could not forbear laughing to observe how lustily he laid him on. A little after the People, who had brought him, came-up and bound him so fast, that he could not stir: For, it seems, the *Agnus Dei*, and other Preservatives, that they had furnished them with, had overcome the Fear which the Natives have of meddling with Wizards. Being thus in their Power, they soon brought him to abjure his Errors, and afterwards set him at Liberty.

INNUMERABLE Cases of this Nature happened during the Author's Mission, who relates some of the most remarkable. Upon a Time, a certain Wizard, more famous than ordinary, being brought before him, he resolving not to trust any more to the Count, committed him to the Custody of the Keeper of the Church; an Office of great Gain as well as much Honour, and which is not conferred by the Missioners, but upon Persons who are best qualified for it: Yet this Man, not long after, set his Prisoner at Liberty, and chained a poor Slave in his Room. *Merella* going to his House a-while after to examine the Offender, and not finding him to be the same he had seen, asked what was become of him? The Keeper answered, that was he; and the Prisoner confirmed what the other asserted. The Missioner seeming to believe both, called one of the Slaves belonging to the Church, and commanded him to go immediately and cut-off the pretended

How these cruel Monsters excite to Bloodshed and Destruction! How delighted they are with paying Men to Death for such Impurities as they practise themselves!

The black *Rumaji*, it seems, are not so easily to be imposed on by sophistical Distinctions, and the Doctrine of the Necessity of Penance, after being freed from the Guilt, as the White,

What are these but Charms, or Sorceries?

Wizard's

1683.

Merolla.

Wizard's Head. He affrighted, especially when he saw the Ax brought, began to tremble, and cry-out, *I am not he, I am not the Wizard, but such a one is whom the Keeper has set free.* Then Merolla turning to the Keeper, asked, *What say you to this?* He answered, *Father, the Wizard is gone forth to seek a Livelihood, and has left this Person as a Pludge till he returns: But,* continued he, *I will immediately go and look after him, and do not question but to find him.* The Missioner went along with him, but the prudent Conjuror had given them both the Slip. For this Offence he deprived the Keeper of his Place, and he was not a little thankful that the Author left him his Life. Prisoners escape many Times here through the Slowness of their Prisons, which are commonly built only with Reeds. To remedy this, the Missioners generally took care, at the Arrival of any European Vessel, to send their Prisoners on-board, and transport them to other Countries.

Account to
Joseph's

In the second Year of the Author's Mission, the Superior being dead, and his Companion Joseph, who was advanced in his Place, gone to reside in Angola, he was forced for some Time to do his Duty alone. At the same Time Cardinal Gibo wrote them a Letter in the Name of the sacred College, complaining, that the pernicious and abominable Abuse of selling Slaves was yet continued, and requiring them to remedy the same, if possible. This they saw little Hopes of accomplishing, by reason that the Trade of this Country lay wholly in Slaves and Ivory. Nevertheless, meeting together not long after, they addressed the King of Kongo, and Count of Segue, and obtained the Favour of them, that the Heretics at least should be excluded from dealing in this Merchandize; more especially the English, who made it their chief Business to buy Slaves here, and to carry them to Barbadoes, where they were to be brought-up in the Protestant Religion, so very contrary to the Roman. Afterwards, on a Feast Day, the Author made known the Contents of this Letter to the People, dissuading them from this Traffic; adding withal, that if there was a Necessity for a Trade of this Kind, they should sooner deal with the *Hollanders*, who were obliged to deliver so many Slaves at Cadix every Year; and with the *Portuguese* rather than the *Hollanders*. But this last Proposal they would not hearken to for several Reasons: First, Because they would by no Means allow the *Portuguese* to establish themselves in their Country. Secondly, By reason that they would give them no Opportunity to sell their Arms and

Slave Trade
to war.

Ammunition amongst them: And, thirdly, because they always under-valued the Slaves, and never offered so much as they were worth.

Voyage
Kongo.

No Ship had appeared on this Coast for almost a Year. At last an English Vessel arriving, *Merolla* immediately advised the Count of it, requiring, that she should not be suffered to buy any Person whatever. The Count's Answer was, That he should be obeyed: But this was spoken in so cold a Manner, that it was easy to discover his Intention was otherwise; which he was the more confirmed in, when he reflected on the Profit he was to make both by the Buyer and Seller. All this while the Captain of the Ship pretended, that he would only tarry three Days to take in fresh Provisions; which being past, he still shewed no Sign of going. One Day the Author happening to go down to the Shore to speak to the *Mafukka*, or Receiver of the Whites, just as he entered his House, saw two Englishmen, who, he thought, had been no nearer than their usual Station: They seeing him, drew in, and he turned his Back to go out again; but had scarce reached the Threshold, before he heard a Brace of Pistol-Bullets whiz by his Ear. At this, being astonished, he looked about, but saw no-body. Afterwards he went in again boldly to make his Complaint to the Master of the House of the Villany, which he supposed was designed by the Englishmen; but to his great Disappointment he took no Notice of him.

The Day following, the Captain came to him, rather to affront than confer with him; demanding, What he had to do to oppose the English trading in that Port? The Missioner replied, That pursuant to an Agreement between him and the Count, all Heretics were to be excluded from dealing in Slaves throughout the Dominions of Segue, but as to all other Matters of Traffic they were at Liberty. *What do you mean by Heretics?* (quoth he) *Is not our Duke of York a Roman Catholic, and chief of our Company, from whom I have full Power to trade where, and in what Merchandize, I please?* This the other granted; but alledged, That he was sure it was not the Intention of the Duke, that Christians should be bought and sold for Slaves; nor that such as he (meaning the Captain) should be allowed not only to trade, but likewise to rob and infest the Shores wherever they came, in the same Manner as another English Captain had done there the Year before; who, as soon as he had taken in all his Lading, fell to wasting the Country, and forced away several of the Natives into Slavery, and killed many others whom he could

* Yet the Laws here only punish with Slavery for the third Offence.

† See.

‡ Observe the Impudence of these Idolaters in reviling Protestants; who yet seldom bellow on them that Name which more justly belongs to them, than to any other People upon Earth.

§ Merolla's Voyage, p. 645.

1683. not get away. This he threatened to acquaint the Dutcheſs of York, his Countrywoman, with, that the Duke, her Huſband's Reputation, might not ſuffer, and ſuch Offenders might be puniſhed as they well deſerved. To this, ſays the Author, the Captain began to reply with great Heat, defending both himſelf and his Countryman the other Captain, thinking to overcome Reaſon with Noiſe. And if ſome People had not come-in to my aſſiſtance, I knew not what might have come on it.

Complains to the Count,

MEROLLA hereupon ſent to let the Count know, that he ſhould not open the Church till thoſe Heretics, who were Enemies both to the *Rombi* Church * and him, were gone. This Meſſage ſoon brought the Count to the Convent. There came in with him only one Man, who had a long Knife in his Hand, drawn about four Inches out of the Sheath: This Knife, as he kneeled on the Ground, he held with one Hand on the Haſt, and the other on the Sheath. For the better underſtanding of this, it muſt be obſerved, that whenever the Count comes to ſpeak with the Miſſioners, no-body has Leave to enter the Room with him but the Interpreter; and when any extraordinary Caſe requires another's coming-in, he muſt kneel all the while in the ſame Poſture as the Interpreter is obliged to do. The Count endeavoured, in a gentle Manner, to convince Merolla, that, conſidering he was ſurrounded on all Sides by Enemies, he ought to provide himſelf of Arms and Ammunition, which he could beſt do from the *European* Ships that came to trade in his Dominions. This and the like he urged with a great deal of Cunning: But perceiving by the other's Answers that he gained but little upon him, he began to knit his Brows, and move his Lips quick, in order to thunder-out ſome dreadful Menaces againſt him. Hereupon the Author, ſtarting-up on his Feet to be before-hand with him, told him reſolutely, that as he came into his Dominions for the Service of God, and Salvation of Souls, he would hazard even his Life in withdrawing ſo many poor Souls (meaning the Slaves to be bought for Heretics) out of the Power of the Devil, to whom he, (the Count) by his Arguments, ſeemed willing to give them up. Think then, my Lord Count, continued he, on your own Caſe in ſo palpable an Act of Di-

Who ſeems to be English.

a obedience; for as for my Part, I ſhall always endeavour to perſiſt in my Duty.

Power of Knife.

HAVING ſpoke theſe Words, he offered to go-out of the Room, but the repenting Count catching him hold by the Arm, and changing Countenance almoſt from black to yellow, would by no Means ſuffer him, crying-out, *Hear my Reaſons firſt, Father; hear my Reaſons before you go.* Then ſeating himſelf down on a Bench, he fell into a long Diſcourſe: But the Miſſioner b having the Modesty often to interrupt him, he at laſt ſlew away in a great Paſſion, muttering to himſelf, that he was the Head of the Church in his own Dominions; and that without him the Author could do nothing; no, not ſo much as baptize a Child. By theſe and ſuch like Speeches Merolla could eaſily perceive that he ſided with the *English*; and was thoroughly convinced thereof afterwards, when he cauſed Proclamation to be made at three o'Clock in the Morning, forbidding all his Subjects, throughout the whole *Banza*, to go any more to the Church: But as no Penalty was laid on thoſe who diſobeyed him, his Subjects continued to reſort thither as uſual. Notwithſtanding this, the Miſſioner thought himſelf obliged to excommunicate the Count, by fixing a Schedule on the Church Doors, which he did by an Authority ſent him from the Biſhop of *Angola*. In Conſequence of this, the Slaves who belonged to the Church and Convent immediately withdrew by Inſtigations (as he ſuppoſes) of their Prince, to oblige him the ſooner to comply. Mean Time a *Dutch* Ship arriving, ſoon after the Count's Secretary brought her Captain, according to Cuſtom, to our *Capachin* for his Benediction, which, nevertheless, the *English* Captain had neglected to aſk: The Miſſioner gave it him, and by thoſe Means extinguished Part of the Fury inſpired againſt him into the Peoples Breſts by the Magicians and Wizards; who had made it their Buſineſs to perſuade them, that he purpoſely oppoſed the foreſaid Contracts with the *Europeans*, that their Nation might be unprovided with Arms and Ammunition when their Enemies the *Portugueſe* came againſt them; and that he underhand encouraged them in the Deſign. The Coming of this Ship occaſioned the ſpeedy Departure of the other; for in leſs than thirteen Days after, he put to Sea, carrying

It is excommunicated.

* Merolla's Voyage, p. 613.

and would induce the *Rombi* Invertercy ſo far as relates to the *Rombi* Religion, without letting it extend in the Perſons of Paſſifs.

c Is this credible from what appears afterwards? Is it not a Contradiction to ſay he repented, when at the ſame Time, the Author owns, he ſided with the *English*? This, among a thouſand other Circumſtances, ſhews how much they exaggerate Matters to exalt themſelves, and conſequently how little they are to be credited in Matters relating to Religion and their Miſſion.

d Obſerve, theſe Blacks are not ſuch tame Slaves as many *European* Princes, to part with this Power to a Pack of inſolent, deceiving Priests.

e A fine Authority for ſuch an unſufferable Piece of Impudence, in caſe he really did it.

1683.

Merolla

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away with her about fourteen or fifteen of the
 Natives of *Sege*, besides near an hundred more
 which the Captain said had been sold him by the
 Pagans.

MEROLLA dispatched two Letters to ac-
 quaint his Superior, then in *Angola*, with these
 Matters, but they were intercepted by Order
 from the Count. Then he wrote three more,
 one he intrusted with a Black, promising him a
 considerable Reward; the other two he sent pub-
 licly, which were intercepted as before. About
 the same Time the Count likewise wrote a Letter
 to the Bishop of *Luanda*, complaining, that the
 Author would neither administer the Sacrament,
 nor open the Church; and that he had condemned
 the Wizards to Death in an open Congregation.
 To this the Bishop gave no Answer; but, how-
 ever, soon after sent the Superior, accompanied
 with *Bonifati* a Believer, to assist him. Whilst
 the Count continued in his Obstinacy, the Small-
 Pox, called in *Portuguese*, *Beisiga*, which reigned
 in the neighbouring Parts, reached his Domi-
 nions, and carried off great Numbers daily. The
 People being sensible that this must be sent as a
 Judgment among them, gathered forthwith,
 and with great Earnestness advised the Count to
 retract and atone for his Error, or they would
 infallibly rise against him for Redress. The Count
 answered, "That it had never been his Desire
 that they should suffer any Ways upon his Ac-
 count; and that what he had forbidden by his
 Proclamation, was only to frighten the Mis-
 sioner into Obedience: But since they were of
 Opinion, that what had befallen them was oc-
 casioned by this Injunction, he was willing,
 if he might thereby confirm their Safety, to
 take it off."

Through he soon after was as good as his
 Word, yet were the People not wholly satisfied;
 affirming, that they would not die like Dogs, but
 like true Christians as they had been bred: And
 therefore willed him to present himself before our
 Mendicant to ask Forgiveness for his Crime, to
 the End that the Church Doors might be again
 set open to them. This he performed (if you
 will believe the Author) in the following Manner,
 but whether through Sincerity or Hypocrisy he
 does not pretend to determine: His Courtiers
 being clothed, as they are wont to be when they
 go to receive Embassadors, he appeared himself
 in Sackcloth, barefoot, with a Crown of Thorns

on his Head, a Crucifix in his Hand, and a large
 Cable Rope about his Neck: In this Manner,
 coming to the Convent, he prostrated himself
 humbly at the Gate, beseeching the Missioner to
 pardon him his Crime. He only excused him-
 self in that what he did was done rashly, and
 without Consideration; but said, that he was
 now ready to make him all Manner of Satisfac-
 tion for his Disobedience. He took Notice more-
 over of the Presumption of *Davidi*, and hoped,
 that like him, having repented, he should like-
 wise receive Mercy. Having said thus much, he
 gave his Crucifix to one of his Attendants to
 hold, and afterwards kneeling, kissed *Merolla's*
 Feet: Hereupon the *Capuchin* immediately raised
 him from the Ground, took off the Crown
 of Thorns from his Head, and Rope from his
 Neck, and then repeated to him those Words,
 which he formerly uttered to another Person on
 the like Occasion: *If you have sinned like David,*
imitate him likewise in your Repentance. After
 this he waited upon the Count as far as the
 Street.

He afterwards came a second Time in the a-
 foresaid Manner to have his Excommunication
 taken off. The Author gave Absolution to the
 Count's Accomplices, but referred him to his
 Superior, who would be there in about three
 Days Time, and was more proper to absolve so
 great a Person as he: Accordingly, a few Days
 after his Arrival, he gave the penitent Count Ab-
 solution. The Missioner returned humble Thanks
 to the Bishop for this great Favour and Assistance;
 and wishal informed him of the Reasons he had
 to threaten the Wizards with the Punishment
 the Count writ to him about.

We have dwelt the longer on this Subject to
 shew the intolerable Impudence, Pride and Folly
 of these ignorant, beggarly Priests, who are car-
 rying on the same Impollutions and Usurpations
 in foreign Countries, that are set on Foot by them
 in *Europe*. If the meanest and lowest Classes of
 them, who live on the Charity of those they in-
 fult, are so presumptuous, what must be expected
 from the richer and more powerful Part of them
 but the utmost Violence and Oppression?

The Dutch all this while followed their Trade
 close. A certain Captain among them, called
Cornelius Claar, having acquired a Reputation with
 the Natives by his Subtilties, went about sowing
 his heretical Tares (to use the Author's Cant)

* *Merolla's Voyage*, p. 639.

† Another Instance of priestly Arrogance.

‡ How could they

be sensible of this? § Through Hypocrisy, to be sure, good *Capuchins*, for what Prince of Spite
 would willingly submit to a sturdy Beggar in so abject a Manner? ¶ If this Story be true, which a thousand to one
 it is not, for who are such Liars as *Frances*? A Proverb here even in Popish Times.

|| The Story teller here discovers his Forgery, by inserting Circumstances passing all Belief. ¶ Why did he not publish these
 Reasons, if they could justify his bloody Sentence?

1687. amidst the true Corn of the Gospel. The better a
 Mecla. to comply with the Blacks, whom he knew to
 be desirous of greater Liberty in Matters relating
 to the Sacraments, he affirmed, that there was no
 Need of any other than that of Baptism; that if
 they had a Mind to communicate, they might
 do it, but that Confession was not necessary. He
 farther impudently disowned the bodily Presence
 of Christ in the consecrated Host. To procure
 himself the greater Credit, he often invoked the
 Saints to his Assistance, and especially St. An-
 thony, though his Tribe generally deny the Pray-
 ing to Saints to be of any Use. He afterwards
 repeated several Expressions here and there out of
 the Missioner's Sermons in *Leet*, and then pro-
 ceeded to ridicule them. "O (cried he) your
 Father is an able Preacher, and a great Scho-
 lar; he hits the right Nail on the Head, and
 talks to the Purpose: But if he would improve
 you thoroughly, he ought to advance such and
 such Doctrines." Thus he ran-on for above an
 Hour together exploding their Opinions, and re-
 commending his own, till at last he gained over
 the Blacks by his Arguments; but the Missioners
 knew nothing of the Matter, it seems, till the
 Dutchman was gone.

The Mis- In the fifth Year of the Author's Mission,
 sioners tender another English Ship happening to come to an
 Anchor in the River, he went and begged of the
 Count not to permit any of the Men to land,
 for fear of the like Inconveniences that had be-
 fore happened. He seemed readily to comply, and
 promised that none should, yet received the ac-
 customed Presents, and suffered them to trade
 again within his Dominions, which the Mission-
 ers would by no Means agree to. The Captain
 came with his Commission to the Convent, but
 could not find-out *Moralla*. Mean Time the
 Missioners without delay published a Manifesto,
 ordering, upon Pain of Excommunication, that
 none should presume to sell any Slaves to the
 English, but allowing them to barter for any
 other Goods. The Captain hereupon could get
 none but the five Negroes which he had bought
 before. He came a second Time to his Apart-
 ment, accompanied by a Dutch Captain, and
 with a great deal of Submission, said, *Father*,
what Reason have I given you to deny me, so much
to my Disadvantage, a free Trade in this Port,
when I have suffered so many Hardships, and un-
dergone so great Peril in my Voyage hither? *Moralla*
 courteously answered, That he would do any
 thing that lay in his Power to serve any Christian,
 and him in particular, who appeared to be so
 very civil, but that in this Matter he could do

nothing without an Order from his Superior. He
 added, that though he was against his Trading a-
 shore, as being an *Englishman*, and consequently
 a Heretic, he might do it freely at Sea, if he
 could find any to traffic with him.

"THAT is what I would rather have, re-
 plied the Captain, for thereby I may trade
 Custom-free. Now I perceive, continued he,
 that these Brutes (meaning the Negroes) have
 always their Hands open to receive Presents;
 but when there is any Favour to be returned,
 they immediately shrug-up their Shoulders and
 excuse themselves, pretending the Missioners
 will not let them grant it. But why, added
 he, did they not explain themselves at first,
 that I might have saved my Present, and failed
 about my Business elsewhere? It shall go hard
 but I will make them know whom they have
 to deal with." Then turning to *Moralla*, he
 said, "Well, Father, I cannot but thank you
 heartily for acquainting me with the Truth:
 Let them only restore to me what I gave them,
 and I will be gone: But first, quoth he, give
 me Leave to present your Reverence with a
 Barrel of Wheat-Flour to make your Hosts
 of, a small Vessel of *Aqua Vite*, and some-
 thing else that may come to hand." The
 Captain returned him a thousand Thanks for his
 kind Proffers, and told him, that though he had
 Occasion for the Wheat-Flour, he would by
 no Means accept of it; and after having forced
 a Basket of Fruit upon him, dismissed him. The
 Count having disposed of the Present that was
 given him, could by no Means restore it; and
 besides durst not, for fear of Excommunication,
 provide him the Slaves he had promised. This so
 vexed the Captain, that taking along with him
 only two Slaves, and a little Ivory he had gotten
 before, he left his House in the Night, and went
 immediately aboard his Ship: His Landlord soon
 missing him, got-up betimes and went after him
 for his Rent: But the Captain having caused three
 Patroeros to be bent against the Negroes Boat,
 dared him to advance; saying, in a taunting Man-
 ner, *Come hither, Slave, and I will pay you in a*
certain Coin that you very well deserve: After
 which, bestowing a great many Curies on him,
 he set sail. The Count was again excommunicated
 for his Disobedience, but not as before, by a Paper
 fixed-up at the Church Doors, which he took very
 heinously.

BEFORE the Englishman departed, another
 Dutch Ship coming into the River, *Benedict* de
Belvedere, the Author's Companion, opposed the
 landing any of her Men: His Reason was, that

English is
 large.

The English
 Slave Trade.

* *Moralla's Voyage*, p. 640.

So that all Commerce is at their Disposal.

The Captain

imagined it was all a Trick of the Natives, not knowing that it was owing to the Prohibition of the de-
 central Missioners.

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Merolla.

they were Heretics as well as the *English*, confirming his Opinion by the Doctrines of the above-mentioned *Dutch* Captain. *Merolla* it seems could not well dissent from him in this: Nevertheless, for Quietness Sake, he told him, that since they had so luckily got rid of the *English*, they could not avoid admitting the *Dutch*, for that otherwise the People would be apt to rebel; because not caring to trade with the *Portuguese*, they would have none else to utter their Commodities to, which would prove no small Detriment both to the Church and State. *Benedict*, however, took little or no Notice of what he said, being transported, it seems, with too great Zeal for the Church's Good, and afterwards committed a new Error in Conduct.

a went. This so exasperated the Elector, that he cried-out, in a great Passion, *What Heretics! What Christians! What Catholics! Are we not all to be saved by Baptism alone? Benedict* being out of Patience at these Words, without any Reply stepped-up to him, and gave him a sound Box on the Ear by way of Admonition. This Affront the Elector's People so greatly resented, that they immediately gathered about him, and those who were without the Walls likewise made an Attempt to get into the Place. The Count, Captain-General, and great Captain, being informed of what had happened, presently interposed to prevent the Missioner's receiving any Damage from the Fury of the Multitude, and afterwards conducted him safe to the Convent.

MEROLLA, it seems, judged a speedy Reconciliation with the Elector highly necessary, but see how he brought it about; some few Days after he sent for him to the Convent, and after a courteous Reception, desired him to recant what he had said, and ask Father *Benedict*'s Pardon; promising, on that Condition, to absolve him. To this he answered, smiling, *That would be pleasant indeed; I am the Sufferer, and yet I must be guilty; he was the Aggressor, and yet I must beg Pardon. Must I receive a Blow, and notwithstanding he thought to have offended?* The Missioner replied, *That should not be taken for an Injury, which was not so intended. The Blow was not to offend, but defend you, and is to be taken only as a Memorandum, not to give ear to the Errors of Heretics: Besides, you ought to consider, that it was dealt out of paternal Affection by your spiritual Father, whom it did not misbecome to give it. Moreover, you know among us the Bishops do it in Confirmation; and the Person who receives it takes it rather for an Honour than Affront: At the same Time you ought to confess that you deserved Correction for wanting so dangerous an Opinion in the Presence of so many true Catholics. Being convinced by these Reasons, that he had been in the wrong, he consented to recant his Error after Mass, at the Church Door; confessing, that what he had done was merely occasioned through Passion, and not out of any Disobedience to the Church. Afterwards, begging Pardon of *Benedict*, and kissing his Feet, he was again received into Communion. In the last Place, he made his humble Acknowledgments to the Count for having presumed to incline his People to a Rebellion within his Dominions.*

SECT. III.

TRANSACTIONS of the Missioners at Sogno.

Arragance of a Friar. The Injured punished. A saucy Sermon. The Count of Sogno excommunicated. Terms of Reconciliation. Quarrel among the great Men: Occasion of a Rebellion. Merolla undertakes to quash the same; and effects it. A ridiculous Story. Another great Lie. Mysterious Birth.

ON *Easter-Day*, a great Feast being held throughout the Count's Dominions, the Electors and Governors come to Court to wish their Lord a happy *Easter*: He who voluntarily absents himself is looked upon as a Rebel, and those who come are treated at the Count's Charge, the Electors and Governors dividing the Provisions among their Followers. *Benedict* hearing a confused Sound of Instruments and Acclamations from the People, made what Haile he could to prevent this Festival, which he judged ought not to be celebrated while the Count was in Place, who then stood excommunicated. *Merolla* could not well fathom his Intentions, for he only came to demand his Blessing and Leave to go-out of the Convent, which he could not refuse him. At his Arrival, where the People were assembled, the chief Elector came-up to salute him. Having coldly received and returned the Compliment, he began to blame them, both for admitting the *Hollanders*, and solemnizing this Feast; which they ought not, he said, to presume to have done, as Matters

* Observe how ignorant these Missioners were in the Religion of other Nations of *Europe*: But for the first *Dutch* Captain they would not have known the *Dutch* were of a different Religion. Could it be greater than his own? *Merolla's Voyage*, p. 641.

It seems, the *Dutchman's* Doctrine had prevailed among the better Sort. Behold the Impudence of these begging Vagrants! and what Extravagances they commit under Pretence of Zeal for Religion!

This was more than our religious Don *Quixote* deserved from them. By this weak Sophistry, this impudent Banter, he should have said, urged against the solid Reasons of the Elector.

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Moula.

A Jany Ser.

THE Reader may see by this the Spirit and Injustice of these spiritual Caterpillars. To complete the Farce, they gave the Elector and his Followers a Sermon, or rather a Lecture, in a proper Senie, in which, among other Things, the Preacher warned them against Pride and Uncleaness, and compared them to Monkeys and Swine: Take a Sample of this elaborate Discourse. "Lucifer, the Prince of Light, for having suffered himself to be contaminated with Pride, was thrown headlong into Hell, together with his Adherents. Can it seem possible to you, that so pure and peaceful a Place shall admit of the Haughty and Unclean? Some among you are like your own *Makakos*, or the Monkeys amongst us; who, keeping Possession of any thing they have stolen, will sooner suffer themselves to be taken and killed, than let go their Prey: So likewise impure Swine wallow in their Filth, and care not to be cleansed." Do any stand more in Need of such Lessons than the Missioners themselves; who, according to their own Shewing, have discovered so much Pride, Arrogance, and Tenaciousness, against all Reason and common Justice? There follows a farther Instance.

The Count
excommunicated.

THE same Night, that the Count was excommunicated a second Time, his Countess being seized with a fainting Fit, sent her Son to desire the Author to come to her: He went, accompanied by *Stephen de Romans*, a *Cepuchin*, who had some small Skill in Physic, by whose Means the soon recovered. This Lady, it seems, was very religious, and often, when the Count and the Missioners were at Variance, would send them Refreshments of Oranges, Lemons, and the like. The Count having observed, at a Distance, the Civility they shewed to his Wife, seemed to be mightily pleased with it. Thinking to take him in this good Humour, the Author went up to and desired him to excuse what had been done, as being thereto obliged by the Duty of his Function: But at the same Time told him, that if he would needs follow his own Inclinations, he must be a Pagan, and could not debase the Title of a Christian; exhorting him to submit himself to the Censures of the Church. After this, to prevent his flying out into Passion, and shewing Marks of Disdain, as he was wont to do on Occasions of Reproof, the Missioner soothed him, by desiring him to remember how he had exposed his Life for his Good, and that he could not but have a particular Kindness for him, as being his spiritual Popul.

FROM Mid-Lent to Whitsuntide the Count had not been within the Church Doors, except

sometimes incognito, and generally at a Distance. On *Ascension-Eve* he sent to beg the Author to absolve him. He would willingly have complied, but was prevented by *Benedict*, who alleged, that it was by no Means proper to take him again into their Communion, till the *Hollanders* had weighed Anchor, and were gone. On *Whitsunday* he sent to him a second Time, giving him to understand, that his Subjects not seeing him appear in the Church as formerly, might probably rise in a Tumult; to prevent which, he proposed to agree to all *Merella* had required of him, provided he would absolve him. The *Cepuchin*, who knew how to take Advantage of this compliable Disposition of the Count, sent for Answer, that he should appear next Morning at the second Mass, dressed in Mourning like a Penitent; and should moreover bring along with him all the Electors, together with the two Captains, the General, and great Captain. As I had commanded, says the triumphing Missioner, so it was performed. Being all met, he addressed himself to the Count, and endeavoured to make him sensible what Damage he might do to the Souls of his People, by encouraging them to have Commerce with Heretics: He remembered him also of the late Afronts received from the *English*. Upon hearing this and a great deal more, the Count and all the rest took an Oath upon the Mass-Book, that they would sooner die than suffer any *English* Ship to enter any of their Ports again, which Compact has been strictly observed ever since. The Penance he imposed upon the Count was, that he should, by his Authority, oblige three hundred of those, who lived in unlawful Wallock, to marry. He gladly accepted the Condition, and afterward entered the Church with great Pomp and universal Joy; nor ever in the least offended afterwards.

THE reconciled Count not only performed what had been enjoined him, but brought over four hundred to Matrimony. *Benedict* thinking others might be drawn in by his Example, went into the Country, and, if you will believe the Author, in less than six Weeks, had caused above six hundred to marry: But as this was a very laborious Work, it brought on a violent Fit of the Gout in his Stomach two Days Journey from home, which carried him off soon after; and the Author's Sickness put a Stop to any farther Progress that Way.

It may not be amiss here to insert an Account of a Quarrel that happened among the Negroes in the fourth Year of the Author's Mission. The Difference was this: The Captain-General, Son to the Count's Brother, being at Variance with

Four in
Kongol.To me of St.
causation.Quarrel
among the
Negroes.

* *Merella's Voyage*, p. 642.
Anthony reward his Labour better!

† He means in coming into the Country.

‡ *Merella*, as before, p. 643.

§ Why did not St.

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Merella.

the Count's other Nephew, by his Sister, while they were provoking each other with ill Language, the latter happened to throw down the former; and falling a-top of him, began to belabour him lustily with his Fists, which nevertheless no-body saw. The Person aggrieved having complained of this Usage to the Count, *What Justice, said he, would you have me to do between you two, who are so nearly allied?* The Captain General having received the like Assault once before from the Count's Brother, briskly replied, *What, would your Excellency have me put up this Assault too? No, it is not in my Power, and I would have my Enemies to know, that I am not so much to be despised.* This said, he withdrew, and taking-up Arms, together with his three Brothers, beat an Alarm, to challenge the Count's other two Nephews to Battle: But as they were not able to appear against him without the Assistance of their Uncle's Troops, who had already gone over to the Captain General's Side, they did not appear at all.

Description of
Rebellion.

When the Blacks have any private Quarrels among them, they do not care to decide the Matter by single Combat, but each gets as many of his Friends together as he can to do it for him; and drawing-up in Sight of each other, proceed from Words to Blows, in the same Manner as in their Wars with their Neighbours. After a little while, two Elections, whereof one was the *Mani Enguella*, the Count's Cousin, went-up to the Captain General, in order to pacify him. They found him sitting majestically under an Umbrella, as it were a Canopy; and on their Approach he haughtily said, *He that has a Mind to speak with me, let him do it private on the Ground.* As the Electors refused to do this, which would be to make him no less than Count, the General leaped-up in a Passion; and disposing himself for a Rebellion, marched, with his Followers two Days Journey off from the City. His three Brothers posted away immediately to his Government, which was a Country given him by the Count, in Gratitude for having suppressed a dangerous Rebel, who called himself *Duke of Bamba and Segna*. He was to have followed them; which had he done, might have proved of no small Prejudice to the Count. He had along with him several small Field-Pieces, three hundred Muskets, thirty Barrels of Powder, a great Number of Bows, Arrows, and other Weapons, with large Quantities of Provisions. The Manner of our interposing was this:

Merella
mediates.

On *All-Saints-Day*, the Count came to the Author, with Concern in his Countenance, and

told him what a Rebellion was raised against him by the Family of the *Barretti*. *Merella* offered to repair to the Captain General, and do all that in him lay to quiet the Disturbance: Accordingly, he set-forth in his Nets, but had not gotten above three or four Miles, before he was stopped by a Guard of Soldiers, who told him, he should go no farther. Preparing to proceed for all this, the Commander fell-down on his Knees, and hindered him. As this is the Posture in which the Blacks always speak to the Priests and their Lords, our *Capuchin* took it for an Act of Submission; but offering to go forward, the other clapped the Butt-End of his Musket to his Shoulder, and was about to fire at him. On this, the Missioner retired, and giving a small Crucifix to one of the Soldiers, bid him carry it to the Captain General, as a Token that he was coming to speak with him. Then taking another Road, he got to *Khitambo* before Midnight, where *Mani Khitambo* sent him Word he would wait on him. The humble Mendicant answered, That if he had a Mind to shew himself an obedient, spiritual Son to him, he should continue where he was till the Count's farther Pleasure was known: He withal requested, that the Letters he should send for that Purpose might not be intercepted; which, for Distinction's Sake, he proposed to have carried aloft upon a Pole.

WHILE he expected an Answer from the Count, *Mani Khitambo* sent him Word, that he should comply in every Thing he came about, without giving him the Trouble of repairing to the Camp. Thinking it to no Purpose, after this, to stay longer at *Khitambo*, he immediately returned to *Segna*; and next Morning ordered his Interpreter to go and acquaint the Count with what he had done. But though he seemed to comply, yet he did not obey, fearing to fall under Disgrace: For it is common among the Blacks to suspect what the Interpreters tell them, if there be not a Priest by to confirm it; and sometimes such Messengers have been taken and punished barely upon Suspicion. Hereupon he went himself, and informed the Count of all that happened: He seemed in good Measure to be pacified; however, desirous to be satisfied, why he had not excommunicated the Captain, for having so impudently set-up his Standard against his Sovereign? And desirous to know what Punishment so great an Offender deserved? To the first Question *Merella* answered, That he could not have excommunicated him for two Reasons: First, because he had not rebelled against the Church; and secondly, in that he had complied with his Demands. As to the Count's second Question,

Voyage to
Kongo.* *Merella's Voyage*, p. 645.† This was the Captain General.
made it the Cause of the Church, as the Pope has often done lighter Matters.‡ *Pity!* could he not have

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he plainly perceived, that it was designing and a politic; for could he have procured the Author to declare the Captain General a Rebel, he would have had him caught, and struck-off his Head: But being aware of his Intentions, he avoided the Difficulty, by telling his Excellency, in a jesting Way, that he would send the little Boy (a Youth who had been brought-up in the the Convent, and whom the Count dearly loved) to satisfy him in that Particular. This caused all the Standers-by to laugh; and the Author was not a little pleased, that he had evaded so ensnaring a Demand.

And Off. II.

THE third or fourth Day after, the Governor of *Kivius*, the Count's eldest Son, appeared with a powerful Army which he had raised to defend his Father. This Person was at first extremely courteous and humble; but he soon afterwards became proud and haughty.

THE Captain General had agreed to appear only with his three Brothers: But, wherever the Mistake was, he came attended by his whole Army; which having drawn-up before the Church, in Sight of that of the *Mani* of *Kivius*, he waited for the Count's Coming to give him a Remission of his Crime. *Merolla* viewing the Multitude, could not imagine what the Event of this Interview would be. He told the Count's second Son, who was then in the Convent, *That, in his Opinion, it was not at all proper for his Father to appear in any Passion at this Juncture.* He answered, *That the Way to meet one who came to ask Pardon in this Manner, was to come with Bullets in Mouth, and the Musket ready to receive it.* Not so fast, Sir, quoth the Missioner, perhaps I may find a Remedy. Then going to the Captain General's Secretary, who, of all his Brothers, was the wisest and most prudent, he told him his Sentiments concerning the hostile Appearance of so great a Number of Men. His Answer was, that they should be all sent home to their Houses; which was the same Day performed.

The Affair concluded.

HAVING immediately informed the Count of all this, he appointed the four Brothers to appear before him next Morning, without any Attendants. They accordingly came, and three Leathern Chairs being set-out before the Church, one for the Count, another for me, says the Author, and a third for the Captain General, the Count, after his wonted humble Manner, took the left Hand. After a little while, the Captain General making three low Bows to the Count, humbly acknowledged his Offence, and received Pardon. When this was done, the

Count started-up, and nodding his Head with a serene Countenance, to shew he was not altogether pleased with what had passed, and turning towards *Merolla*, said, *Is there any Thing more, Father, that you desire of me? Are you satisfied? Are you contented?* Which having spoken, he, in a Kind of Passion, left the Place; nor was it a Matter of small Labour to get the Captain General, the Secretary, and the other Lieutenants restored to their Posts: Besides, the Count laid hold of this Opportunity to thrust several *Manis* from their Government, who depended on the Captain General; and among the rest, those who had Commands nearest his *Banza*, putting into their Places (such as he most confided in, thus retrenching by Degrees his exorbitant Power.

AFTER this Relation, which gives some Light into the Affairs and Customs of the Country, the Author concludes the first Part of his Book with two or three Stories, so improbable, that none but such as he would offer to publish them. The first is of a profligate Soldier, who having been often reprimanded by his Father, to get rid of his troublesome Admonitions, fired a Pistol at him with Design to destroy him. But, it seems, the Bullet hitting the Father on the Forehead, instead of entering, rebounded on the Forehead of the Son, and wounded him forcibly. After this, he took Sanctuary in a Church, but fearing the Punishment he deserved, he embarked at *Esanda* on board a Dutch Ship for *Segno*, in order to go into the Kingdom of *Leanga*, and thence to *Europe*: But being rejected by the *Hollanders*, he was left at Cape *Padron*, at the Mouth of the River *Zaire*, abandoned by every-body. The Author saw him, as he was going by Water to the Kingdom of *Angy*, walking with his Sword instead of a Staff: He called to the Seamen, but they dared not assist a run-away Soldier. Methinks nothing could be more extraordinary than the Rebounding of the Bullet with Force enough to wound another; but the Author says, the most remarkable Thing in this Affair was, that the Surgeons could never heal the Wound, the Flesh ever after remaining raw, as a Brand on his Face for so barbarous an Attempt. Upon the Whole, we do not doubt but our Readers will make it a Question, whether the Layman or the Friar had the hardest Forehead.

HIS next Story is of a Man, who having been often admonished by one of the Missioners to leave his wicked Course of Life, only scoffed at him: But passing a River one Day with two Companions, he was taken-up by an invisible Hand into the Air. One of his Associates going

* *Merolla's Voyage*, p. 646.
Humility was no Example to him.

Why could not he have placed himself first of the three? The Count's *Angy*, in the Original.

* *Merolla*, at before, p. 647.

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Morilla

to catch hold of him by the Feet, received such a Cuff, that he fell down in the Boat, and the Offender was never seen more. The Author says, that the Witnesses who reported this for Fact, were living when he wrote: But they might as well have been dead, since they were not to be spoken with nearer than Kongo, where he knew no-body would go to question them.

Morilla's Birth.

In the last Place, he mentions some strange Births: One a Child, who came into the World with a Beard on and all his Teeth; the second, a black and a white Child born at one Birth; the third, a white Child brought-forth by a black Woman.

SECT. IV.

The Author's Voyage to the Kingdom of Kakongo.

The Author falls sick: Sent for to Kakongo. Bomankoy, the Capital. More Missioners arrive. Morilla sails for Angoy: Comes to Kapinda Part: Gives the King Notice. Effects of Persecution. The Author's Views: Design of Gomez frustrated by him. King of Kongo's Letter: He sets out thither. Born Island and Inhabitants. The Author's Reception: His Victuals poisoned, and Journey stopped. A covetous Prince outwitted by a Priest. A Missioner poisoned by the Vicar General. The Villains of another Ecclesiastic.

The Author falls sick.

IN the second Year of his Mission, the Author fell sick of a violent Fever, which brought him almost to Death's Door. The Remedy Europeans make use of here upon these Occasions, is to let almost all the Blood out of their Veins, and repair the Loss with the Victuals of the Country. In case they survive, yet the Course is painful, and the Recovery long in effecting: For Days and Months are consumed in accustoming the Body to the unusual Food; but it is the Work of two or three Years, with continual Care and Applications, to re-establish Health. For Confirmation of this the Reader may consult *Cavazzi da Montecucoli*, who, in his historical Description of Kongo, frequently speaks of it.

Sent for to Kakongo.

WHILEY he was thus labouring under an Uncertainty, whether he should live or die, an Envoy came to him from the King of Kongo; who wrote him Word, that he and his whole Kingdom were disposed to receive the *Romish* Faith, and therefore desired he would make what Haste he could to him. It seems, the Count of Segoe had married his Sister to this King on Condition that he should become a Proselyte. *Morilla* sent to excuse himself on account of his Illness,

^a *Morilla's Voyage*, p. 648.

^b See Book 1. p. 146; and Book 3. p. 320, and elsewhere.

^c *Morilla*, as before, p. 649.

^d Or Priests of the Country. If there was no other. The *Romish* Priests here, perhaps, will disclaim Persecution; but abroad, you see, they glory in avowing it.

and that there was no other Missioner in the Count's Dominions, but promised in Time to answer his Request. He intreated his Majesty, at the same Time, to order the Governor of the Island of *Zairakongo*, (in the River *Zaire*) which the King had offered to the Count, to suffer any of his Interpreters to set-up a Cross there; and to assign him some Place in his Dominions for building a Church.

Pope is Kongo.

ALL this was immediately granted, and one of *Bomankoy*, the Missioners arriving soon after, set-forward immediately to undertake the Work of Conversion; But coming to *Bomankoy*, the Metropolis of the Kingdom of *Angoy*, on the North-Side of the *Zaire*, he heard that the old King was dead, and a new one elected; which caused him immediately to return homewards, employing himself by the Way in other Missions, among the Islands belonging to *Segoe*. He thought it not amiss to touch at the Island *Zairakongo*, to sound the Dispositions of that People; and finding a Cross erected among them, took thence an Occasion to ask them, if they desired to be Christians? The Governor answered, That they could not receive any new Law without Leave from the present King; which if he would grant, they were ready to embrace it. There were not wanting some among them, who said scoffingly, *When we are sick, forseth, the Wood of this Cross will recover us!* This they spoke, the Author supposes, by the Instigation of the Wizards, who knew well enough, that the Christian Religion should be no sooner established there, but they would be persecuted; and therefore, no doubt, thought it advisable to oppose it. The Missioner finding his Endeavours ineffectual, left these Islanders till a more favourable Opportunity: But the Count resolved to compel them to perform the Commands of their late King; and accordingly set-out with an Army for that Purpose.

ABOUT the End of the fifth Year of the Author's Mission, there arrived at the Convent *Agostino* *da Parma* (who was appointed Superior in the Author's Stead) and *Angelo Francisco da Milano*, two *Milanese*; together with a Lay-Brother, *Gualdo d'Orfa*. As the Author began to recover his Strength, by Means of the Refreshments they had brought from *Europe*, he resolved speedily to set-forth on his Mission, but knew not well whither to go. There was no great Hope of succeeding at *Khivabianza*, because the Inhabitants had not seen the Face of a Priest for many Years, and him they had treated very scurvily: He went thither from *Segoe*, which is four or five Days Journey distant; and being, for that Reason, ill looked-upon, did little or no

^e A very good Reason indeed for opposing it, Good;

687. Good: Besides, happening to make free with a small Quantity of Talk, wherewith the Country greatly abounds, he was taken, and, after other ill Usage, clapped in Prison; from whence he was at length released, (as the Author pretends) more out of Covetousness, than either Charity or Justice.

Merolla
sails for
Angoy.

NOTWITHSTANDING this, Merolla was at last prevailed on to go thither; and for the Purpose had procured, though with some Difficulty, Interpreters of the best Quality, as the Count Don Stephano's Son, with the Secretary and his Brother, both Nephews to the Count, who have been mentioned elsewhere: But finding their Going not altogether agreeable to the Count, he changed his Design, and embarked for Angoy, intending from thence to go to *Kabanga*; while a Native of *Segna*, of fine Parts, who had been bred up in the Convent from a Youth, was sent to *Kibionkianza*, where, in a few Days, he baptized above five thousand Children. Having remained there for some Time, at the Request of the Missioners, he obtained a Canonship in the Bishoprick of *Loanda*.

Comes to
Kapinda.

MEROLLA going to take Leave of the Count, the latter told him, that since his Departure was so sudden, he could only furnish him with a Brace of Goats, and some Pulse. The Author embarked, and the first Port he touched at was *Kapinda* in the Kingdom of *Angoy*, where the Portuguese and Dutch trade all the Year. Here, with all his Industry, he could gain over but one single Person; yet the Women, it seems, were so well pleased with the Virgin Mary's Picture, that they clapped their Hands after their Manner of Devotion, and cried out, *Egunali Ziamkibungu magetti benkli benkli*! that is, *This is the Mother of God, O how beautiful she is!* then fell on their Knees and worshipped her. This Act of Tenderness (he should have said Idolatry) in so ignorant a People, so wrought upon this pious Soul, that it brought Tears of Joy into his Eyes.

WHEN he had continued some Time at *Kapinda*, the *Mafukka* told him, that he had Orders from the King of *Kongo*, to send him any Capuchin Friar who should come into those Parts. The Author answered, that coming from *Segna*, he knew not if he should be well received or not. The *Mafukka* replied, he would write to know his Majesty's Pleasure, and advised Merolla to do the like. This the latter chose to do, rather than go to the King, who resided thence three Days Journey by Water, and four by Land.

* Merolla's Voyage, p. 650.

† The same, p. 651.

‡ In the Original, *Chogilla*.

* See

What Misfortunes are brought on Kings and Kingdoms, by this bloody, persecuting Religion, and the Fiends in Priests. Observe the Turn they give this; as if dying for persecuting his Subjects was laying down his Life on account of his Saviour, and for Sake of Church.

COMING to an Anchor, not long after, in a Port of *Angoy*, he dispatched a Letter to the King thereof, acquainting him with his Arrival. He had contrived to have it presented by two Persons, the one *Ferdinando Gomez*, a *Portuguese*, whom he did not care wholly to trust, because he knew him to be covetous; the other a Black, and a Relation to the said King. To this latter, he consigned a Present for his Majesty, which was a Crown of Crystal, and another of blue Glass, for the Queen. This Present was so well received by the King, that, as a Token of his being pleased, he put it on his Head, and bid his Consort do the like by hers. This not a little surprized the Standers-by, they having a Law among them, that prohibits their King wearing any Thing that comes from the Whites, which Law they call *Klojilla*. He then ordered the Messengers to be treated with all the Civility imaginable, and after eight Days dismissed them with a Letter to the Missioners: Wherein he thanked him for his kind Intentions, and promised, that he should be very honourably received; advising him to bring some rich Portuguese Merchant along with him to be his Conductor, with some considerable Commodities to please the People.

SOME Years before, a certain King of *Angoy*, after having been baptized by a religious Person, and afterwards causing a Proclamation to be made, That within such a Time all Wizards should depart his Dominions, or suffer Death for their Neglect; these latter incited his Subjects to a Rebellion against him, which, at length, increased so, that they ran like Madmen to the Palace, with Weapons in their Hands, to assault their Prince. The King having timely Notice of their Motions, retired, in great Haste, to a Son of his, who was, at that Time, Governor of an adjoining Territory; thinking he could be no where so safe as under his Protection, who was indebted to him for his Being. The Son seeing his Father hotly pursued by his mutinous Subjects, either through Fear of Death, or out of Policy, delivered him up to their Mercy. What could the afflicted Father do upon this Occasion, says the Author, but have Recourse to the holy Crucifix, which he always wore about him, kissing it over and over, and crying-out, *If I must die through the Treachery of a Son, I might I will do the same on account of my Saviour, who was betrayed and died for me? Yet, if I had a thousand Lives, I would lay them all down for his Sake*. This said, hugging the Crucifix close in his Arms, and kissing it, he yielded down

1688.

Merella.

his Head to the fatal Steel*. His perfidious Son did not remain long unpunished*, for soon after, being first deprived of his Government, he died miserably. The same happened to that wicked Kintinan and infamous Conqueror against the King of Loango, who in like Manner, by a commendable Death, resigned his Breath on account of his Endeavours to propagate the Faith within his Dominions†.

The Author's First.

ONE End of the Author's going to Kongo, was to see the Body of the former of those two Kings, who, it seems, was not much revered by the People, though highly respected by him. That fatal Event had made such an Impression on the Mind of the King in Merella's Time, that he had good Reason to desire a Trade with the Portuguese, in Expiation of their Assistance: Our Missioner therefore did not, perhaps, immediately insist on persecuting the Magicians and Wizards (as he calls the Priests) of the Kingdom; yet in order, as he says, to lay the surer Foundation of the *Romish* Religion in his Country, he had desired his Majesty, that all, or at least the chief of them, might meet him to defend their Opinions, and oppose his; and that if they declined coming, he might then, by exercising his Ecclesiastical Power over their Charms, defeat and confound all their Devices*. This Idolater was in Hopes, that by introducing his Religion into this Kingdom, the Heretics, (that is, Protestants) who traded there, would be discountenanced, and not suffered for the future to make the Port of Kapinga their Way to the Kingdom of Loango.

Diff: of Causes

GOMEZ pressed him extremely to acquaint the King of Kongo, that if his Majesty pleased he would wait on him as a Merchant, and had prepared great Variety of Goods for that Purpose. His Design was to vend his Commodities aboard, and sail away without leaving any thing ashore. This the Negroes, nevertheless, discovered, and thereupon told him, that if he had a Mind to trade for Slaves in this Country, he must first land all his Merchandize: This honest Man, says our as honest Missioner, thought to have had all his Rogueries authorized by me. He therefore, to avoid being suspected of Collusion,

thought it proper to go and speak with the King, who resided about eight Miles off. Gomez would needs accompany him. They found the Journey extremely troublesome. From the Sea they had a very steep Ascent to go-up, which obliged the Author to quit his Net, and to walk afoot; but at length fainting, through extreme Weakness, he was lifted again into it, and with much ado dragged-up the Hill.

Proper to Kongo.

WHEN they got to the Missioner's House, Presided by who was the King's Relation, and lived about a Mile from Court, Merella called him aside, and told him what Gomez had intended: He seemed very angry, but was appeased by the Mediation of the Missioner, who then asked him seriously, Whether he thought his Majesty would be baptized, in case he went to the *Banza* where he resided? The other answered, That it was certain he would, provided Trade were settled with the Whites, otherwise not at that juncture. Upon this he bid him go tell the King, that he would sail to Loango on purpose to settle that Matter with the Portuguese Governor there, and afterwards return or send his Superior to baptize his Master. Then turning to Gomez, in Presence of the Missioner, he desired him to make an End of his Business also, and not endeavour to put Tricks upon these poor People: Accordingly, he contented himself with six Slaves in Exchange for his Goods, and so prepared for his Departure.

TOWARDS Night an Ambassador, with five others, came to the Author from the King of Kongo, who by Letter intreated him, for God's Sake, to come and comfort him; intimating, that many Years had passed since he had any Capuchin within his Dominions, and that his Mother Donna *Potentiana* had several Things to communicate for the Benefit of the *Romish* Religion*. The King sent also a Present of two Slaves, one for Merella, and the other for the Missioner, for Services done him. The zealous Capuchin refused his at first; but considering, that if he did not accept of him, the Missioner would have both to sell to the Heretics, he gave him to Gomez in return for a Flask of Wine for the Sacrament, and other small Things. Then taking Leave of the Missioner of Kongo, he bid him to acquaint

King of Kongo's Letter.

* Of what Use was so much hugging and kissing a Piece of Wood? And what Advantage could the Author propose by selling such a Story? Did the Crucifix save the poor deluded King's Head? It may as justly be said, that the King was punished for his Folly and Idolatry.

Merella's Voyage, p. 654. † Don. ing Preceders! who, as *Christians*, we think, says, are not able to drive away the Flics, much less Spirits.

Merella, as before, p. 655. ‡ Gomez should have returned him the same Advice. § This Letter is added by the Author at the End of his Relation, consisting only of Compliments in the religious Style; and as it was written in Portuguese, is it seems to have been dictated by a Missioner. It was superintended, by the very renowned Father, Father Jeron de Sorezano, a Capuchin and apostolic Missioner, whom God preserve.—At the Beginning, Most renowned Father.—At the Conclusion, Your Reverence's Spiritual Son, the Prince of Kongo.

Don John Emanuel Grillo, who reads in the *Annals* of his Mother.—At the Bottom, on the left Hand, *Luanda*, February 22, 1688.—This Letter (whose greatest Use is on account of the Date) seems to be written, rather from the Prince (as he styles himself) than the King, who in this Relation is called *Simantanda*.

Sure this Missioner would not impose in an Article of this Nature.

1688. the King his Master, that he was gone to *Louanda* to accomplish what his Majesty had commended; and presented him with several small Things to the Value of about a Slave, that he might be the more willing to furnish him with Provisions for his Voyage. He did so, and also procured him several Companions besides the *Kongo* Blacks, which made us in all thirteen.

His Journey
thence.

On the seventh of *March*, 1688, they set forth towards *Kongo*, and having gone about two Days Journey by Land, arrived at the *Banza* of *Bemangoro*, where he was courteously received by a Friend of the *Mafukko*, a well-bred Man, and by the Governor, who procured a Boat to carry him farther-up the River. This Voyage was so extremely irksome to him through the excessive Heat, that he was scarce able to support it. At Night he was obliged to lie ashore on the wet Ground, (this being the Time of the Rains) continually tormented with Gnats, called *Melger*, which rather deserved the Name of Horse-leeches, for they would never quit their Holds till they dropped-off and burst; or else he lay exposed to the Air in the Canoe, which was a much greater Plague. What was still worse, the *Mafukko*'s Servant having received his Money before-hand, would not allow the Author enough to subsist for four Days; while he with the rest of the Blacks, who took their Turn, went by Land to divert themselves, till they got to *Bama*, meeting the Boat at the Turn of the River. It is true, they gave his Interpreter now and then a little, but as for himself, he was fain to owe all his Support to a little Wine he had by him. The *Kongo* People sent by the King, bid him to have Patience till he got into their Master's Dominions, and then he might have an Opportunity to revenge himself on those wicked Infidels.

Banza Island
and Inhabitants.

THE Island of *Bama* is well situated, pretty large, extremely populous, and abounds with all Manner of Sustenance proper for the Climate. It is tributary to the King of *Kongo*, and has several small Islands about it belonging to the Count of *Sagmo*. The Inhabitants do not use Circumcision like some Pagans their Neighbours, whose Wizards circumcise them on the eighth Day. When the Missioners arrive to exercise their Function in the Islands of *Sagmo*, these People carry their Children to them to baptize; besides which, they observe little or no Religion, chiefly, he believes, for want of Priests to instruct them. The Women accordingly ran like mad Things to him with their Children, but the *Mani* would not permit him to baptize them without his Master's Leave. As they rowed-up the Channel, the Lord of the Island, who was not far-off, sent to speak with him, but first let *Merella* know,

that he must not pretend to touch him, for that he was a true Gentle. His Arms were covered, it seems, with enchanted Iron and Brass Hoops, and he feared, that by a single Touch of the *Cas-puckin*, they would lose their Virtue. He was sitting in a Sort of Leathern Chair under an Umbrella: He had a Sort of Linen Apron about his Middle, and the rest of his Body was wrapped in a Kind of Scarlet Cloak, which had lost both its Colour and Nap. *Merella* also sat himself down in a little Leathern Chair, which he always carried about with him to hear Confessions; and after some Discourse, made him a Present, without which a Mission will not be very likely to succeed.

His Action's
Response.

THIS Prince, who assigned the Missioner an House near to his own, had a Mind he should baptize a Slave of his; but because she was his Mistress, and he would not consent that she should be married according to the *Kongo*'s Ceremonies, *Merella* refused, which displeased him. He baptized, however, many others, and thereby reaped both a spiritual and temporal Benefit, for almost every-body brought him some Present. After this, turning to the *Mafukko*'s Servant, *See*, says he, what Difference there is between your Religion and ours; for whereas yours allows you to be ungrateful, ours enjoins us to give even to those who have used us ill: Take therefore you all these Presents, and leave me only sufficient to support me to Night. As this unusual Generosity was only a Piece of Artifice to ensnare the People, he was soon punished for his Hypocrisy. The Fellow left him only a Pot full of Puller-Broth, and a few Pease. As soon as he and his Interpreter, who only was then with him, had prepared his Supper, with an Addition of two Eggs, he fell to it heartily; supped-up his Broth, and tasted the Pease, but in half an Hour he felt Pains like the Twisting of the Guts: Thereupon he lighted a Candle, and threw himself on the Bed, where he suffered extreme Torture. Beginning to think he was poisoned, he took an Elk's Hoof out of a little Basket where he had some Antidotes, and applied it, but he found himself rather worse than before; for his Teeth began to be set, and his Sight to fail. Then he had Recourse to a Sort of little Lemon: The first Drop that he put in his Mouth gave him some Ease; but when he had got the rest of the Juice into his Stomach, he began immediately to grow drowsy, and quickly fell asleep, he knew not how long, with his Hand upon his Check. It is to be noted, that the Poison of these Parts, which lies chiefly in certain Herbs, is not to be expelled any other Way than by the Juice of this Fruit, and this is a Secret known to very few. On the other Hand, no-

* This was a downright Lie, for he was going to the King of *Kongo*.

* *Merella's Voyage*, p. 656.

1688, thing can prevail against the Poison in Wood a
Merolla, or the like, but the Bark^a of the *Mignamigna*^a.

And Young
Priest.

His Companions coming in the Interior, thought he had been dead, but at length, it seems, through the only Intercession of the Virgin, he came to himself. Then turning to the *Kongo* Blacks, cried, *God forgive ye*, and was going to say more, but could not speak distinctly. What he said, was on account of poisoning six of his Order near *Banda*, in their Way from *Bugala*; which Road, it seems, he had avoided, for fear of meeting the like Fate. As for his Distemper, it began to work-off by Vomits: These continued for eight Days and Nights together, in four of which he had little or no Rest, and besides brought-up whatever he eat. Shortly after, being tolerably recovered, he sent to know if his People were in Readiness to depart; but was answered, that the Chelf, wherein the Altar and its Furniture were kept, was left on the Shore, and the Canoe gone. It seems the *Mani*, or Lord of that Country, had sent the Night before to tell the Watermen, that if they offered to carry our Missioner off, they should lose their Heads. *Merolla* thereupon sent civilly to desire that Prince to suffer him to procure another Boat: His Answer was, That if the *Capuchin* wanted a Boat, he also wanted a Cloak, the Present formerly made him not having been sufficient. *Merolla* happened to have two Pieces of party-coloured Cotton-Cloth by him, which, it seems, the Prince had been informed of: One of these he immediately sent to obtain his Favour, which the *Mani* refused, unless he had the other also. The Missioner thought to have saved it, by alleging, that he kept it for the Service of God; but the no less artful Prince replied, that the Boat was kept for God's Service likewise, and therefore he should not have it. Our *Capuchin* finding his Excuse would not do, sent it him, and three Days after he had a Boat and Men.

Account
Prince.

On this Occasion the Author relates some other Passages of the Kind which happened in this Island, and were told him by *Thomas de Seftri*, his Superior. On the Arrival of a certain Missioner, the *Mani* seized upon some of his Church Furniture. Upon Complaint to the Count of *Segna*, from whence he came, Orders were sent to restore the Things, under Pain of War. This had so good Effect, that the Goods were forthwith restored, and the Missioner highly treated and protected. Nevertheless, to prevent any Misunderstanding between the two Princes, Don *Fran-*

cifer, the black Priest before-mentioned, was sent hither; who being of the same Colour and Country with these Islanders, was the better received. Whilst he was one Day celebrating Mass, the *Mani*, who was much more devoted to Riches than Religion, did nothing but gaze upon the Priest's Chasuble and Silver Patten; of one he had a Fancy to make a Coat, and of the other a Breast-Plate. As soon as Mass was ended, he very boldly asked for them: The prudent Priest hereupon answered him, that he was welcome to them, the *Capuchins* abounding in such Things; provided he would only let him have them to officiate with during his Stay there. This was granted, but the black Priest stole away that very Night. In that Management he was sharper than our *Italian*, who says, if he had been acquainted with his Case sooner, he would have walked more warily.

THESE were the Pranks of Pagan Blacks, in Hatred to the Missioners for their Persecution and Arrogance. We shall now relate one of a *Remyss*^a Missioner Priest, merely out of Covetousness. Seven *Capuchins* had been poisoned whilst the Author was in *Kongo*. The last of these was *Joseph Maria de Seftri*. This Person, being accompanied with about thirty-five others sent by the Count, went from *Segna* to *Inkussa*, a City of *Kongo*. At the Time of his Departure he told me, says *Merolla*, that six had been poisoned before him, and he should be the seventh. During the Year he staid at *Inkussa*, he took what Care he could to get into his Hands all the Implements that belonged to the deceased Missioners; mean Time he was importuned by the Vicar-General, Don *Michael de Castro*, a *Mulatto*, to come to him, professing himself desirous to fulfil the *Easter* Duty of receiving the Eucharist, and confessing; for that he was then an old Man, and wanted one to assist him in administering the Sacraments. *Seftri* went accordingly to wait on him, and carried with him what Things he had recovered, proposing to send them to the Superior. About four a Clock he got safe to the Vicar-General's House, but before Night was taken with fainting Fits; and died not without a reasonable Suspicion of being poisoned, after he had taken a great Quantity of Treacle to no Purpose. He was no sooner dead, but the Vicar-General, causing all the People to depart the Room, ransacked up his Bawbles, and took thence four Chalcices, two Censers, with their Boats, and two Pivots all of Silver: Besides several other Things, Part of which he pretended were given him by the dying Missioner, and the rest

Joseph a
Kongo.
Described by
a Priest.

^a See the Account of this Tree hereafter in the Natural History.

^b *Merolla's Voyage*, p. 657. ^c If every little Accident in their Favour is a rewarding Miracle, how are such fatal Accidents to be construed? Are they Judgments? How does it appear that one is natural, and not the other?

^d If this be true, he was

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Merella.

he promised he would send to the Superior at a *Loanda*, but did not.

THIS Action of the Vicar-General hindered his Son from being admitted into Orders. The Chapter of *Loanda* thundered-out one Excommunication against him, and the new Bishop another, in order to oblige him to restore what his Father had so unjustly gotten, but to little or no Purpose. The old Vicar had six thousand Slaves at his Command, besides Subjects, with whom he designed to have forced his Son's Promotion to the Priesthood, to the End that he might crown him King of *Kongo*, without considering whether he could get himself to be elected; yet at the Time when he was contriving all this, he was quite decrepit.

The Pilgrimage

of

NOR unlike this is the Account the Author gives of another Ecclesiastic of the Island of *St. Thomas*. This Person, it seems, envied exceedingly two Missioners, *Angela Maria d'Alencar*, and *Bena Ventura da Firenze*, who came from the Kingdom of *Ouwerri*, or *Awerri*. Before their Arrival, he used to go every six Months to the same Country to baptize those People, which brought him in a Slave a Month, besides another from the King, in Consideration of his Charge and Trouble. But now finding himself deprived of this Gain for four Years, by the Residence of the two other Missioners in that Kingdom, he, together with others, raised a cruel Persecution against them. He informed the Governor of the Island, that they travelled about those Countries with false Passes; that to his Knowledge they had debauched the Mind of the Queen of *Ouwerri*, and held Correspondence with the Enemies of the Portuguese Dominions. The Governor having heard their Accusation, would not meddle with the Missioners himself, but ordered them to be sent to *Loanda*, from whence they were transmitted to the Tribunal of *Lisbon*, where it appearing that they had sufficient Authority from the Crown for what they had acted, their Accusers were cited to appear to make good, if they could, their Allegations; which not being able to do, the chief Calumniator, the Priest, fled to *Brazil*, and the rest to other Places for Protection.

Another Voyage
with Priest.

SECT. V.

The Author's Journey to the Court of *Kongo*.

He crosses the River *Zaire*. *Norkhis City*. The Church there. A Missioner deserted by his Carriers. A lying Miracle. A Capuchin eaten by Wizards. The Author enters *Kongo*. *Lemba*, the King's Residence: His Dress and Carriage. Those Princes crowned by the Capuchins. A cruel Tyrant: Raises an huge Army: Overthrown by the Portuguese; and the King slain. The Crown carried to *Loanda*. A Lord sets Fire to a Church to show his Zeal in extinguishing it. Whimsical Story of the King of *Mokokko*. The Author falls sick: Takes Leave of the Court. Attendants given him. Set-out for *Loanda*. An exalting Lord: A very kind one. The Author encounters with a stubborn Witch; and comes off Conqueror.

AFTER he had crossed the River *Zaire*, he was forced to ascend a very steep Mountain on Foot, supported by two Men. Coming at length to *Bunga*, a Village, he observed Coleworts planted as in *Europe*, brought thither perhaps by some Missioners. There are of them in the Kingdom of *Angola*, but they produce no Seed, and are multiplied by planting the Sprouts, growing to a great Height.

WHEN about to depart, the old Carriers being gone-back, the new ones, who, according to Custom, were assigned by the *Mani* of the Place, would not step a Foot forwards till they were paid, though it is the Privilege of the Missioners to travel at the Charge of the Towns they pass through. *Merella* told them, that he was going to wait on the King upon his Majesty's Account, and therefore he ought to bear his Charges. They replied in great Fury, *We will be paid*, clapping their Hands and stamping with their Feet as if they had been mad. The Capuchin, smiling to see their Behaviour, told them, that if they would repeat the same three Times over, they should be paid. This made them laugh too, when shugging-up their Shoulders, and perform-

² *Merella's Voyage*, p. 678, 679.

³ See before, p. 113, f.

⁴ This was the *Malacca* carried

from *St. Thomas*, as set forth before, p. 114. Since it appears, by the shewing of the Author himself, that the *Romish* Priests are capable of such execrable Actions, we presume no honest *Romanists* can justly be offended with us for criticizing and commenting on the Relation of this Missioner, who seems, in many Instances, to have exceeded all the Bounds of Probability, and given himself extravagant Liberties: And hence he openly declares for Persecution, propagates Defensions, which some term *great Frauds*, and calls Protestants Heretics, we think it our Duty to expose the pernicious Designs of such Men, and retort upon them the Appellation of *Deists*; which, by the Articles of the Church of *England*, is indecibly fixed upon them.

as before, p. 677.

Merella,

1688. ing what he required, they stooped and took him up. It seems their Design was to have frightened him into a Compliance; however, they were disappointed in the Manner of procuring it, though they succeeded in what they expected.

Merolla
The second Day he came to the City of *Nordbia*, where he baptized one hundred and twenty-six Persons in one Day and an half. In this Place, which is the best situated of any he had seen in these Parts, as he understood, there had never been any Priest before, the Town being somewhat out of the Road; so that the People used to carry their Children about six Days Journey off, to a Place where the Missioners commonly resided. The Crowd which gathered being very great, and the Court of the House where he was very little, he determined to perform his Office in the Market. This the *Mani* observing, told him, that if he pleased he might go to the Church, which was not far off. The Missioner, who was glad to hear of a Church, immediately went to it. He perceived it was a pretty large one, and had a great wooden Cross standing before it. Fixing his Eyes upon the Door, he found it was quite different from what others had. Hereupon he desired the *Mani* to cause it to be opened: But instead of gratifying his Request, the Governor immediately fled with all the rest of the Company. Being thus left to his Reflections, he clapped his Foot against the Door, and broke it open. There, instead of an Altar, he observed a great Heap of Sand, wherein was stuck a freight Horn about five spans long, and on one Side another of a lesser Size. On one Part of the Wall hung two coarse Shirts, such as he had before seen in the Kingdom of *Angry*.

Being astonished at this Sight of their *Kariyamba*, (so they call their Devil) his Hair stood on End, his Tongue cleaved to the Roof of his Mouth, and he began to cry-out aloud, enhancing the Offence as much as possible. He would have burnt it down himself that Instant, but for fear of the neighbouring Houses catching Fire; or rather for fear of incurring some Damage or Danger from the suffering Inhabitants, as others had done. However, he resolved to execute his Purpose with more Temper at his Return, after he had made himself secure of the King's Favour.

AMONG these Missioners who suffered, (we presume for such fiery Zeal) he mentions three.

A Missioner
described.

¹ *Merolla's* Voyage, p. 679.

² *Greedy* Mortals, who would not allow their servants one Scrap of so immense a Treasure!

³ *Carli* calls him, *Gulfa*. This Circumstance, which we suspected to be the Fact, as appears by Note ¹, p. 166, is suppressed by *Carli*, who relates the same Passage.

⁴ This is a surprising Event. The Author should have told us whether they obtained the Victory by their Numbers, or their Climates.

⁵ Why was not *St. Anthony* as kind to him as to his Brother, the *Mollaret*? Why does he make Fish of one, and Flesh of another?

The first was *Bernard de Saxena*, who, a few Days before the Author came to *Sagwa*, was, in his Way to *Emkassu* in *Kongo*, left with his Baggage, by his Conductors, in a large Forest; whence flying in Haste for fear of the wild Beasts; and coming near the Sea, he was discovered by Fishermen, who gave Notice of it to the Convent.

Travels in
Kongo.

The like Misfortune befel *John Baptist de Aying Min* *Malta*, as he travelled through *Bamba*; but he perceiving himself forsaken by his Attendants, had Recourse, says the Author, to the Father of Miracles, the glorious *St. Anthony of Padua*, for Assistance. When he had watched in a Tree almost a whole Night for fear, he heard himself called by his Name, and thinking some of his Companions were near, he begged to be conducted to some Road. A little while after, two Gentlemen coming that Way, took him upon their own Backs, and carried him to the City of *Bamba*; not suffering any of their Servants to take Turns with them, that they might secure the entire Merit of so charitable an Action to themselves. The *Maltese* meeting with his Companions, taxed them with their Cruelty in leaving him exposed in the Forest, and asked why, after calling him, and he answering, they did not come to his Assistance? But they declaring that they were not near him, he easily perceived, it seems, that it was the Saint he had invoked, who both called and delivered him. This was told the Author by the said *Capuchin* himself, in their Convent at *Louanda*, and consequently must be Matter of Fact.

MEROLLA was likewise afraid such an Accident might have befallen him, as happened to *Philip de Sales*. The Successor of *Don Alvaro* King of *Kongo*, having issued a Proclamation to have all the Wizards burnt who should be found within his Dominions, they retired into the Dukedom of *Sundi*. Hither the Duke's Forces marched in great Haste to prevent their Assemblies, carrying along with them the aforesaid *Capuchin*. Their Huts being fired, the Wizards in great Fury rallying-out, put the Forces to Flight, leaving *Philip* to shift for himself; who was disappointed and devoured, it seems, as hath been already related.

HERE he was met by the King of *Kongo's* Son, who was about eighteen Years old, sent for that Purpose; but the young Prince perceiving that he showed him little Respect, especially after

A Capuchin
described

The Author
describes

1688.

Marella.

what he had discovered in the Church, drew-up a his Men in Order, and departed. The Missioner was told, that he had not done well to shew so little Regard to their King's Son, and was therefore desired to send for him back again: But the humble Friar's Answer was, That since his Departure was voluntary, so should be his Return for him; adding, however, that if he would come back, he should be well received. In short, he did come back, and at length became well satisfied.

Lemba, the King's Residence.

HAVING travelled another Day's Journey and an half with the Prince, they met with the King's Uncle, and a Relation of his, with Drums and Trumpets, and a great Train of Followers. When they came within half a Mile of the *Banza* of Lemba, where the King was, the Author was told, he must not go any nearer till farther Order, and therefore was forced to remain behind with none but his Interpreter. At last the Order came, attended with several Persons, to bring him to Court. Within a little of the City he was stopped again to wait for the Secretary, who came there to receive him, and conducted him to the Market-Place, where the People, almost innumerable, and divided into Choirs, were singing the Refrory in the Kongo Tongue. At the upper End sat the King, with a long Cloak upon his Shoulders; a Satin Waistcoat striped with Silver on his Back; and from the Middle downwards clothed with a fine Vell after the Mode of the Country. Being led-up into his Majesty's Presence, he reached-out an Ivory Crucifix a Span and an half long on an Ebony Cross, for him to kiss. The Friar having kissed it, the King would needs kiss his, and then falling on his Knees, received Benediction. Mean Time the People were marching in great Order towards the Church, where, after a short Prayer, the Author went-up to the Altar and preached a Sermon. That being ended, he waited on the King back to his Palace, where he was entertained, and conversed for some Time with his Majesty; who, on his taking Leave, would needs see him out to the Street. His Nobles had Order to accompany him to a House belonging to the King's Uncle, where those Lords came punctually every Morning wrapped-up in their long Cloaks, and walking two by two to conduct him to and from Church.

The Prince answered.

A FEW Days after, he desired to know his Majesty's Reasons for sending for him so often to Segna. The King answered, That he might have a Priest within his Dominions. The Author replied, That he presumed his Majesty had some

other End in View. Though he made no Answer to this, yet as *Marella* could perceive, by his smiling, that he had some Thought thereupon which pleased him, he rejoined, *Your Majesty must give me Leave to guess at it, and therefore I fancy you sent for me to put the Crown of Kongo upon your Head.* At this there was heard a Clapping of Hands, and Humming (which are Tokens of great Joy among these People) together with a confused Noise of talking among the Courtiers, Drums beating, Trumpets sounding, and other Instruments playing.

THE Kongo Monarchs have a Bull from Pope Urban the Eighth, which gives them Leave to be crowned by the *Catharin* Missioners after the *Remiss* Manner, and accordingly they have been crowned to the present by the same Authority. The King at his Request shewed him the Writing, which contained the Names of the Electors who gave him their Votes, among whom was the Count of Segna.

His next Business was to procure the regal Crown of Kongo, which had been formerly sent hither by the aforesaid Pope Urban, and was at this Time in the Custody of the *Portuguese* at Loanda, who came by it thus: Don Garcia the Second, and seventeenth Christian King of this Country, in order to establish the Succession in his Posterity, amongst other tyrannous Actions, extirpated several of the chief Families of his Kingdom; and when he came to die, had Recourse only to Wizards and Necromancers, who bearing a more than ordinary Hatred to Prince Don *Alphonso*, his eldest Son, (as well knowing, that if they suffered him to come to the Crown, he would not only persecute, but banish them,) persuaded the sick King, that to make his Way the sooner to his Dominions, he had designed to poison him.

GARCIA thereupon declared *Alphonso* unworthy of his Throne, and afterwards had him murdered, recommending for his Successor Don *Antonis* his second Son. Not long after Garcia died, in the twenty-first Year of his Reign, and Don *Antonis* succeeded him. His Reign was wicked and cruel: Besides being concerned in the Murder of his Brother, he put to Death all his Relations, and amongst the rest his Wife, whom he charged with Adultery, in order to marry a Kinswoman, whom he had formerly been in Love with. By these Severities he became odious both to the *Portuguese* and other Whites; which coming to his Ear, he vowed speedily to have them beaten, and whipped-out of his Dominions.

* Could any thing be more audacious than this Answer, if it be Fact?

* Well, indeed, they might bear him a Hatred.

^b *Marella's* Voyage, p. 660.

^c *Marella*, as before, p. 661.

1688.

Monsieu.

Rais in
large army.

To effect this, he raised an Army of nine hundred thousand Men^a: Which Number cannot be thought incredible, considering the vast Populoufness of these Countries, and that this King's Subjects are obliged to follow him to the Wars.

BEFORE this Army set forward, the King was advised by *Francis de San Salvador*, his Chaplain and Relation, not to hazard the Lives of so many poor Slaves against so warlike a People as the *Portuguese*; but he was deaf to his Intreaties. The first Day of their March, the Clouds sent down a Deluge of Rain. *Francis* renewed his Petition, which had no more Effect than before. One Day stepping aside a little Way from his Army, with a few Soldiers, to repose himself, a dreadful Tyger, as it were for a second Warning, leaped suddenly out of a Forest, and ran full-drive at him: But *Francis*, who never left the King's Side, drawing out a Simetar from his Girdle, at one Stroke, cleft the Beast in two.

Governess
by the Duke
of Guisarda.

THE *Portuguese* being resolved to find those Mines of Gold, which the *Mali-King* had so long promised, and still delayed to discover to them, got together about four hundred brave *Europeans*, with near two thousand Blacks, their Slaves, and with only two Pieces of Cannon, lodged themselves in the Marquifate of *Pemba*; where they were, not long after, surrounded by above eighty thousand. The *Capuchin* placed himself in his Vestments between the two Armies, endeavouring to make Peace: But the obstinate King, instead of yielding, forthwith gave the Signal of Battle^b. The *Portuguese* Fire-Arms made such a dreadful Slaughter among the Blacks, that one Part of the Army giving Way, the other soon followed its Example. The King perceiving his Forces defeated, thought to secure himself behind a huge Rock; which being overthrown by a Cannon Ball, buried and killed both him and his Chaplain: Only a few saved themselves by Flight, leaving behind all the Baggage, with the King's Utensils of pure Gold. Now because this memorable Slaughter was chiefly occasioned by Gold, the Natives have never since cared to dig it, for Fear of losing their Country, and becoming Slaves.

And the King
flew.

THE Head of the dead King was immediately lopped-off by the Conquerors, who carried it to *Launda*, together with the Crown and Scepter. There they buried it in the Church of the *Lady of Nazareth*, the whole Chapter assisting at the

Obsequies. This Battle, commonly looked upon to be miraculous, the Author had seen painted upon the Wall in the said Church, and had it related by a *Portuguese* Captain who was present at it. He also told him, that while they were in Pursuit of the Enemy, he happened to come into a House, where seeing two Breasts of Meat at the Fire, he thought to satisfy his Hunger; but when he came to take them off the Spit, he perceived them to be Man's Flesh. By this may be seen, that though, generally speaking, there be no Men-eaters in *Kongo*, yet the Necessities of War drove the People to great Shifts in this Marquifate^c.

As for the Crown, the *Portuguese* declared, that they were ready to resign it whenever they should be so required. As the Death of *Don Antenis* was attended with great Confusion, and infinite Slaughters, the Author proposed to the King to go with his Army and take Possession of *San Salvador*, formerly the Capital of *Kongo*, and where his Ancestors resided, that thence he might send an Embassador for the Crown and Scepter to the Governor of *Launda*, who, to avoid being hindered by the Duke of *Bambo*, his Enemy, might pass through the Province of *Pemba*. He added, that he would go to *Segna* and thence to *Launda*, where he would expect the Embassador in *August*; that the then Governor, being near out of his Time, would, for a small Present, deliver the Crown, with which the Superior and he would crown his Majesty; and that this being done with Consent of the *Portuguese*, none would dare to question it. The King approved of his Proposal, but as it could not be well put in Execution till the Corn was off the Ground, he promised, as soon as Harvest was in, to march with his Troops, and grubbing-up the Woods, take Possession of that City, together with the adjacent Lands and Habitations.

AFTER this, the King, at his Request, not only pardoned *Don Garcia*, who had caused himself to be proclaimed King of *Kongo*, and was a Fugitive in the Dominions of *Segna*, ever since his Army had been routed, but likewise gave him the Government of a City. He also prevailed on his Majesty to restore to the Count of *Segna*, the Country of *Khiouathianza*; to the End, that having this Prince for his Friend, as well as the *Portuguese*, he might reign secure.

THE Author had the less Reason to ask any Favour on Behalf of the aforesaid Rebel, because

^a The Author, to support his own Authority, quotes *Cuvier's* Description of *Kongo*, p. 286, and 288.

^b The Author adds, that the King seeing a Woman with a Child in her Arms, supposed to be the *Virgin Mary*, standing by the *Portuguese* General, he shewed her to his Men; assuring them of Victory, because, forsooth, the *Portuguese* had the Impediment of their Women with them.

^c *Morrell's* Voyage, p. 662.

1688. he had ordered a Church to be fired in the City of Kassa in Kongo, only to shew his Zeal in extinguishing the Flames: But it seems they took such Hold, that it was burnt to the Ground; and, as a Reward for his Diligence, *Michael de Torres*, the Missioner, whom the mock-King was come to visit, excommunicated him; but at *Segus* he was absolved.

THE Author continued in *Lemba* about twenty Days. This Year they kept fifteen Days sooner than the Europeans, by reason they regulated it according to the Course of the Moon, but which they did not let *Merella* know, for fear he should have put it off fifteen Days longer. The same Night he came to the City, the Marquis of *Mattari* entered in Triumph, for having subdued two Princes, whose Dominions bordered on the Kingdom of *Mokoko*.

THE mentioning of *Mokoko*, put the Author in mind of a memorable Story told him by the Superior, *Thomas de Soffula*, concerning a certain Missioner who travelled into this Country, and after having baptized about fifty thousand Souls, died there.

THIS Person would needs go to wait on the King, and treat with him about introducing the *Roman* Religion. His Majesty, it seems, at the very first Proposition of it, believed it to be the true Faith, and offered to be baptized: But just as he was going to receive that Sacrament, a sudden Thought came into his Head, (suggested, no doubt, says the Author, by the Devil) which he delivered after this Manner: "Father, before I

am baptized, I would beg two Favours of you, which you must not deny me; First, to grant me half of your Beard; and, secondly, to afford me a Successor from your Loins, for which Purpose, I will cause all my Women to be brought before you, that you may chuse her you like best. We are all mortal, you know, (proceeded he) and therefore, if you should either die, or take a Fancy to leave us, who shall support the new Religion which you have planted among us? To what Purpose should I submit to entertain a new Law, if I have no Prospect of its Continuance? Grant, therefore, that I may have a Son of your Body, who possessing his Father's rare Qualities, may be a Means to transmit this Doctrine more securely to Posterity." The modest Priest was much surprized, and smiling, answered, That the strangeness of his Request was so extraordinary, that he could neither gratify him in one nor the other of his Desires. The King's Reason for his first Request was, only that he might lay up the Hair, and shew it,

upon Occasion, to have belonged to the Introducer of the Christian Religion into his Country; and who knows, says *Merella*, but his Subjects, out of blind Zeal, might have worshipped it? It is certain, continues he, we have been always exceeding cautious how we let the Negroes have any Thing from us, that they might, probably, pay Adoration to. He adds, that, as concerning the before-mentioned Bell of the Blessed Sacrament (as the People of *Kongo* stile it) and their lighting Candles when they open it, the Portuguese Nuncio was acquainted with it, and answered, that, in regard that venerable Effigies was in it, the People might be permitted, in their Simplicity, to worship it.

WHEN the Author had been about eight Days at *Lemba*, he was seized with a double Tertian Ague, and moreover broke-out from the Navel upwards in so many Boils and Scabs, that he had no Rest either Night or Day. During his Sickness, the King not only frequently visited him, but sent every six Hours to know how he did. The Queen also, and the Infanta, *Donna Mencia*, sent often to enquire after his Health, with several Refreshments. Having a Mind to be let Blood, the King's Uncle would needs do that Office for him, not caring to trust any-body else, which he performed with such Niceness, that he scarce felt the Lance.

BEING somewhat recovered, he resolved to be gone; and intending to take his Way not by *Bama* but *Segus*, he begged the King would send some of his People to conduct him as far as *Kibira*, a Country belonging to *Segus*, or to *Zurimbala*, an Island of the same Dominions. His Majesty granted his Request, but much wondered at his so sudden Departure. Going, not long after, towards his Mother's Court, to take Leave of her, at his first Entrance he met two Servants with Torches; in the second Room two more, with four Servants; and two in the third, with more Attendants, it being Night. He found the Queen sitting wrapt-up in a Cloak, which was likewise thrown under her Arm, having nothing but her Smock under it, and her Daughter sitting on a Carpet by her. After having addressed himself briefly to her by Way of taking Leave, she started-up in a Passion, and setting her Hands to her Sides, said, What will the World say, if, after having obtained a Minister of the Gospel with so great Difficulty, we should part with him so easily? No, no, it must not be: I will speak to the King my Son, that he, by no Means, suffer you to go. Madam, (replied *Merella*, smiling) if your Majesty has done me the Honour to buy me, I desire to know in what Pombos, or Market, it

* *Merella's Voyage*, p. 633.
Merella, as before, p. 664.

As the *Romanists* do the Hair of *St. Peter's* Beard.

* *Mer-*

1688. *was, and what you gave for me, that I may reflect a*
the Prie to you with Thanks; for he gone I must.

This Reply caused no small Laughter in the Company, especially in the Queen herself. He added, *If I am not suffered to transport myself to Luanda, how can I pretend to bring about what I have promised, and you so earnestly desire?* This said, he was immediately dismissed. The Name of this Queen was Donna Potentiana, her Nature agreeing therewith, having always endeavoured to be powerful, and a great Enemy to the Queen Dowager Donna Anna, and to Donna Agnes, another Queen. These three Women have often put this poor Kingdom into a Flame; each having desired to have her Husband crowned, and for that Purpose did all separately endeavour to get a Capuchin Missioner among them. This has occasioned the Death of many Priests, and made their Superior not very ready to let the Missioners go to Kongo.

Just upon his setting out, the King offered him a Present of Slaves, but having had thirteen in the Convent of Segos, he only accepted one to wait on him during his Journey. His Majesty then sent some People to accompany him, among whom were two of his Relations, to the End that he might be the better received wherever he came. At taking Leave, he obtained Liberty to level that obscene and sacrilegious Place before-mentioned, where so many Sorceries and Villanies had been practised; also to take away the Banners from the Burial Places in the Field, which, says the Author, were both superstitious and blamable.

When they had gotten as far as the River which bounds the Kingdom of Kongo that Way, finding no Boats on that Side, they made Signs to the Inhabitants of the other to come and fetch them over in their Canoes. After this, his Companions and Followers who were pretty numerous, armed some with Guns, others with long Pikes, called three Assemblies, to consult what Course to take. At last, three Canoes coming over, they put the Author and his Interpreter into one of them, promising soon to follow; but instead of that they went their Ways, possibly being afraid to venture themselves among the People of Segos. Having reached the other Side of the River, the *Mani* of the Place would have him stay there all Night to baptize some Children, saying, he might proceed next Morning as early as he pleased. As soon as Morning came, the *Mani* thundered in his Ears, That if he would needs be gone, he must unloose his Purse-String, before he entered the Boat again: *With all my Heart*, quoth *Merilla*, *tell me how much*

you demand, and you shall have it. Fifteen *Libankhis*, (replied he) which are about ten Roman *Julies*. When the Author was about to pay him what he demanded, he cried, he must have thirty *Libankhis*; pretending he had mistaken in the Rate. *These are thirty for you*, says the Friar: Which having laid down, up starts a Fellow, and cries, *It is a Sign the Mani has not been very sincere in Waterdrugs, since he takes thirty for what he should have demanded.* *Be they ten Times as much, I will pay them*, replied *Merilla*, *since once Paying goes for all.* This said, he laid down the Full of what they demanded, and went into the Boat.

TOWARDS Night, when he thought they were near the Land of Segos, he discovered an Island where the Watermen immediately ran ashore. Being still in the Boat, a monstrous Fellow, with a Countenance like a great ugly Wizard, came up and told him, in a haughty Tone, that he had Orders from the Secretary of Kongo to bring him ashore. *How can that be*, replied the Capuchin, *when I left the Secretary of Kongo in Kongo? I say*, replied the other, *the Secretary of the Kingdom of Kongo requires your Presence.* Now, it seems, the *Mani* of this Place laid Claim to that Title. Hereupon, he desired this proud Messenger to tell his Master, that he desired to be excused from waiting on him, as not being well. The Black came a second Time, and more importunately than before commanding him to come ashore. *Merilla* desired him to acquaint his Lord, that he was a Missioner, and Superior of the Mission into Segos: That he was just come from Kongo, and had three hundred armed Men assigned by the King of Simantambo for safe Conduct, whom he had but lately parted with; appealing to the Watermen who brought him for the Truth of what he spoke. These having satisfied the *Mani*, or Secretary, *and being further confirmed by a Segnese Majibanga*, whom he sent to the Author, he immediately dispatched the same Person to excuse his having sent so saucy and ill-bred a Messenger at first, who should be punished for exceeding his Orders, and propose to pay him a Visit though it was then Night. The Author waved it, and promised to wait on the *Mani* sometime next Morning. The Secretary treated him with a Goat, Fruit, and a Pot of the Country Wine, together with a Flask of Brandy mixed like a Julep, which *Merilla* was at a Loss to know how he could get; and for the thirty *Libankhis* paid his Subjects, he restored him sixty.

THE Moment he arrived, he began to baptize near a House where the Mistress was a-bed. In

* *Merilla's Voyage*, p. 665.

* In the Original, *Majibanga*.

* *Merilla*, as before, p. 666.

588. the Court before it, which was planted with a
 Merolla's Gourds*, the People crowding and trampling
 the Woman's Ground, she began to bawl-out
 as if she was mad. This interrupting the Mission-
 ner in his Function, he held-out his Staff to
 make her quiet. She, taking this for a Threat,
 or being moved by some wicked Design, caught-
 up a Spade angrily, and fell to digging round the
 Place where the People were gathered; an Action
 always superstitiously observed by them. After
 she had done, she began to bawl-out again as if
 she had been bewitched. Merolla perceiving her
 to persist in her Obstinacy, made the same Sign
 to her as before to be quiet, whereupon she im-
 mediately ran as hard as she could drive to call a
 Witch, it seems, to bewitch him. As she ran
 along, she cried to herself, *What, shall a Stran-
 ger thus abuse a Native? Must I be driven out of
 my House by I know not whom? No, no, if I
 cannot get him away in fair Means, I will have
 the Devil out of his Body by foul.*

With a sh-
 hen Wile. She quickly appeared again, bringing along
 with her a young Witch who was a Scholar of
 hers. As soon as the People were gone, these
 two laid themselves down on the Ground, lean-
 ing against a Wall, it being easy to know what
 they were by their Dress. On their Heads they
 had a Piece of Cloth folded round like a Turban;
 so that only one Eye was to be seen. With this
 odd Peep the old Witch looked stedfastly for
 some Time, grumbling to herself. Then with her
 Hand she proceeded to scrape a small Hole in the
 Ground. Here, it seems, the Farce began; for,
 at the Sight of this, the Capuchin immediately
 ordered his Interpreter to be gone; for as a Priest
 who had all along trusted in God, [or rather the
 Jewish Saints] he doubted not but to render her
 Charms ineffectual as to himself. He first com-
 manded the Devil not to come near him; but she
 little regarding what he did went-on with her
 Sorceries. Then he ordered the evil Spirits a se-
 cond Time to march-off; upon which she, giv-
 ing her Scholar a lusty Slap over the Face, bid her
 be gone, and leave her alone. At his third Word
 of Command, she departed also, but returned
 next Morning betimes, practising over her devil-
 ish Arts as before. He (being cunning) resolved
 not to stand long in one Place; thereby to avoid
 the Design she had upon him, to bewitch him to
 Death, with which View she had made the Hole
 in the Earth. When they have a Mind to bewitch
 any one mortally, they put a certain Herb, or
 Plant into the Hole they have so dug, and as
 it decays and perishes, so the Vigour and Spirits
 of the Person they malign will fail and decay.

MEROLLA having done all that he had to
 do before any of his Watermen came, crawled
 to the River Side, a little Way distant, whither
 the Witch followed him three Times. Finding he
 could not avoid her, he sat down on the Bank,
 waiting for them. This the Hag perceiving, she
 likewise squatted herself down over-against him.
 The People being curious to know what would
 be the Event of this Contest, had hid themselves,
 unknown to him, in an adjoining Field of Mil-
 let. In short, he commanded her once more, in
 the Name of the blessed Trinity and the holy
 Virgin, to be gone; and withal blowing gently
 towards her, she, all of a sudden, giving three
 Leaps and as many Howls, fled away in a twink-
 ling. The Swiftness of her Motion was, it seems,
 so extraordinary, that all the Spectators were
 astonished, and thought it impossible to be per-
 formed by any human Power. When the Witch
 began to fly, the People came forth, and running
 after her, with several reproachful Exclamations,
 cried-out, *The Devil is fled, and the Priest not
 moved: The Devil take all Witches and Witch-
 craft!* What better Proof need the Reader de-
 sire than this, of the Author's Ignorance and
 Superstition, (supposing he really believed in
 Witchcraft) as well as his Proneness (as a Jewish
 Priest) to Lying.

S E C T. VI.

*The Author's farther Proceedings in Kongo, and
 Return home.*

*The Author returns to Sogno. Another goes to
 Loanda. The Crown of Kongo lost. Kongo
 Ambassadors stopped on the Road. Mission to
 Kakongo rejected. A religious Quarrel. Num-
 ber of Converts. Queen of Singa reconciled.
 Generosity of Negrins, to a French Captain, ends
 in Treachery and their own Destruction. Fraud
 of the Blacks at Angoy required. The Author
 leaves Kongo: Arrives at Lisbon: Waits on
 the King. Sumptuary Law there. Contest near
 Genoa with a French Man of War. Two
 Missioners disgraced.*

SOON after, the Watermen appearing, he
 prevailed on them, by good Words, to go-
 off presently. The second Night, after leaving
 this Place, they came to the Island of Zariam-
 bala, belonging to Sogno, where he thought him-
 self secure. In the Way thither, meeting with
 a Nephew of the Count, Merolla informed him,
 that he was just come from Kongo with good

* The Leaves were like the European, but the Fruit was green, pulpy, and of an excellent Taste.

Merolla's Voyage, p. 667.

* Mer-

1688.
Morilla.

News for the County of Segus. This was immediately carried to the Count's Ears. His said Relation happening to return again that Way, and perceiving that the Author had been abused by the *Mani*, who delayed providing him another Boat, fell into a great Passion; and kicking against the Ground, *Is it thus*, said he, *that you behave yourself in my Uncle's Business? I will take Care; that, as soon as I get to Sogno, you shall be deprived of your Government.* The *Mani*, to excuse himself, affirmed, that he had appointed a sufficient Number of Watermen, and that if the Missioner was not gone, it must have been their Fault. Coming to an Anchor, about Midnight in the Port of *Pinda*, his Boat's Crew fled. He then landed, and went to the *Capuchin* Convent. Next Morning, the Count, with a greater Attendance than ordinary, came to welcome him home. As soon as *Morilla* saw him, he said, *Did not I tell your Excellency, that if I could not well accomplish my Mission by Land, I would do it by Water?* The Count, without answering a Word, fell down immediately on the Ground to kiss his Feet, which he would needs do, though he hindered him all he could, his Brethren, who were then present, greatly wondering at it. Being much ashamed of what he had done, the Author presently lifted him up; and then stepping aside, acquainted his Excellency with what had passed between him and Don *John Simantumba*, concerning the restoring of *Kisio-cathianzo*. This he was mightily pleased with, and readily agreed to re-establish Don *Garcia*, the Rebel, whom, through Policy, he had all along been forced to maintain, contrary to his Inclinations.

Author goes
to Launda.

PRESENTLY after, Father *Andrew da Poeta*, one of the two Missioners whom he left behind, told him, that there was a Dutch Ship ready to sail for *Launda*, if he thought fit to take that Opportunity of going thither, to transact what related to the King's Coronation: But not being willing to repair so quickly to Sea again, *Andrew* undertook to perform the Voyage himself, and, in order thereto, took Leave of the Count that Instant. As the Dutch Ship are commonly pretty good Sailors, he returned in less than a Month's Time. The Governor being acquainted with the Business, embraced him heartily, and said, he could never have wished for any Thing better, since the Way to *Kongo* would, probably, be now opened, to the great Benefit of the *Portuguese*. To shew that the *Portuguese* proposed considerable Advantages from a Trade with *Kongo*, the Author observes, that the second Time he was at *Launda*, the Governor, at his taking Leave, having earnestly pressed him to procure Liberty

a from the Count of *Segus*, for the *Portuguese* to trade within his Dominions, the Farmers of the King's Revenue, who stood-by, said, *A free Trade to Sogno can signify little or nothing to us, that Country being like a large Tree, where nothing is to be met with but Branches and Leaves; when a Voyage to Kongo would furnish us with not only Leaves but Fruit.*

LUIS LOBO, the late Governor of *Launda*, ^{Governor of Kongo 1684} whilst in Office, acquainted the Royal Chamber, that he desired to have the Crown of *Kongo* in his Possession; but it could by no Means be found. Then he commanded a new one to be made of Silver gilt, at his own Cost; to the End that when the *Kongo* Ambassador came for it, he might have it ready to give him. The King of *Portugal* coming to the Knowledge of the Crown's being lost, wrote both to the Bishop and Governor, that they should make it their Business to find-out the Person in whose Hand it was lost, and punish him as if he had stolen it. Among other Services done the King of *Portugal* by *Lobo*, one was, that he laid the first Foundation of a Communication with *Kongo*, and rendered that Kingdom dependent upon *Portugal*. Frisr *Andrew*, through the short Warning he had of his Journey, was not able to give any Account when the *Kongo* Ambassador was to arrive; but afterwards, the Author, at the Return of the Smack from *Launde*, going to *Launda* in it, acquainted the Governor, that it would be in the Month of *August*. *August* came, yet no Ambassador appeared.

A LITTLE after, some Negroes, newly come from *Kongo*, <sup>Kongo Em-
bassador</sup> informed the Missioners, that they had met the Ambassador on the Road with a great Retinue. The *Sogno's* Ambassador being likewise in this City at that Time, to congratulate the Bishop's Promotion to the Bishoprick, had Information, that he was stopped by the Duke of *Bamba's* Orders, as he passed through his Dominions; that Prince having been always an Enemy to *Kongo*, on account of his Pretences to the Crown, founded on his Descent from *Douma Anna*, one of the before-mentioned rival Queens. The *Portuguese* were well pleased that an Ambassador was sent, and all Things had taken Effect, but for some Troubles which ensued: For the new Governor was about making War on the Queen of *Singa*; who had destroyed a Territory belonging to the *Portuguese* with Fire and Sword, and carried away the *Sono*, or Lord of it with his Wife, into Slavery. However, the Missioners did not doubt soon to bring the Coronation to bear, especially since *Andrew da Poeta* was negotiating earnestly about it.

* In the first Island in the *Zaire*.

† *Morilla's* Voyage, p. 668.

‡ See before, p. 192. b.

1688.

Moralla.

Mission to
Kakongo
referred.

WHILST this was in Agitation, the Superior, with the rest of the Missioners, applied themselves to replant Christianity in *Kakongo*. The Governor of *Loanda*, and the Royal Chamberlains, assured them, that they would, at the Risk of their small Traffic with this Kingdom, assist them; and that the first Ships they had at Liberty should be employed in that Mission. The Governor was very diligent in furthering this Affair, and the Bishop rather more. The Author told them, that not only Portuguese, but Italian Priests would be necessary to free the Minds of that People from Jealousies and Suspensions. But the Portuguese seem not to have cared that the Italians should have any Share in this Mission. However that be, the Author informs us, that a certain Head of a Convent in *Loanda* having been informed by *Ferdinand Gomez*, of the King of *Kakongo's* Inclination to embrace the *Romish* Faith, resolved to take upon himself the Task of preaching it to him. For this End he gave out, that he had received Orders from his Superiors to transport himself to *Kafinda*, knowing that the Author could not go, by Reason of an Infirmary he then laboured under. He also procured Letters from the Superior of the *Capuchins*, to recommend him to their Convent at *Segura*, where he was courteously received. Thence he sent a Portuguese Priest to his Companion, to *Kakongo*, enjoining him to speak with the King. Without this Person, he could never have had any Hopes of Success, being not at all skilled in the *Kongo* Language, which this Priest spoke very well. He nevertheless could not obtain the Speech of the King, which caused him to write to his Majesty in his Superior's Name; but obtaining no Answer, he began to despair, and both returned with Shame to *Loanda*.

Religion
Referred.

AFTERWARDS, *Andreu da Pavia* wrote to acquaint the said King, that he would come and baptize him, whenever he should please to appoint. It was reported about this Time, that all foreign Missioners were to depart by Order of the King of *Portugal*, and that all the *Capuchin* Convents were to be surrendered to those of the aforesaid Order. Whereupon the defeated Superior, though he did not care that *Pavia* should go, yet that he might prepare the Way for him, and build a Convent there, earnestly pressed him to it. At *Pavia's* Arrival, the King sent him Word, that he could not consent to see him, for that he had formerly given his Word to the Author, whom he expected not only on Ac-

count of Religion, but likewise of Trade and Commerce, by Means of a Merchant he was to bring with him.

WHILST *Moralla* was at *Loanda*, the College *De propaganda* sent to Order *Friar Montelone* to go to the Island of *St. Thomas* and build a Convent there; to the End that whenever any Missioners came thither, they might the easier transport themselves into *Kongo*. As the Inhabitants of those Parts conceive the Pope to be a most holy Person, and that the Italian Priests are all like him, they permit them, without the least Scruple, to go, in their Habits, into their most inner Reccesses, which Priests of other Nations would not be suffered to do. By this Means, notwithstanding all Obstructions, great Numbers have been converted in a few Years. The Author is sure he had himself baptized no fewer than thirteen thousand, and caused very many to marry. One of his Order, as has been remarked elsewhere, alone baptized upwards of fifty thousand; and *Fernand de Montefarache* (as he told *Moralla*) within the Space of twenty Years, baptized above an hundred thousand Persons; and among the rest, the King, or rather Duke, of *Kongobella*, tributary to the King of *Mikoko*, together with his Nephew, and several other Persons of Quality.

ONE of their Arguments in Defence of their Principles is, that the Elephant never eats Salt, (meaning Baptism) and yet he becomes fat and large, and lives a long while. It seems, *Baptism*, in their Dialect, is called *Mimemungu*, which is as much as to say, to season the flesh with Salt. Should any Body ask, if such a one were a Christian or a Pagan? If a Christian, they will answer, He is a Christian; for he has tasted of the Salt that has been blessed by the Priest. And if any of these had been baptized with Water alone, he would not have been very well satisfied. An obnoxious Black, who used this Argument, was, in his last Sickness, baptized, then married to a Convert, and the third Day after died.

THE Queen of *Singa*, with the greatest Part of her People, was converted by the great Pains of *Anthony Lourenço da Gaeite*, a *Capuchin*, as the Author was told by a Portuguese Captain who was present. The Queen and the Missioner were standing together discoursing, when of a sudden the Friar thus bespoke her Majesty: *Madam, when I behold so many large and beautiful Valleys, enriched and adorned with so many crystal Streams, and defended from the Injuries of the Weather by such high and pleasant Hills, all under your Ma-*

* This Order is not mentioned, and the Author speaks obscurely with Regard to this Dissension, which seems to have arisen between the Missioners of different Nations and Orders.

* Yet, for all these numerous Conversions, their Religion seems to have gained very little Ground in these Countries, or indeed in any Place, but where it is supported by Force and Violence.

* *Moralla's Voyage*, p. 669.

1688.

Marella

*Jeffy's Command, I cannot forbear being so bold, as to ask you who was the Author of all these? Who fecundates the Ground, and afterwards ripens the Fruit? To which the Queen answered, My Ancestors. Then, replied the Capuchin, does your Majesty enjoy the whole Power of your Ancestors? Yes, answered she, and much more, far, over and above what they had, I am absolute Mistress of the Kingdom of Matamba. The Friar, upon this, taking up a Straw that lay upon the Ground, said, Madam, pray do me the Favour to cause this to hang, without holding, in the air. The Queen turned away her Face, and looked scornfully at a Request so insignificant; but the Friar renewing his Petition, and offering to put it into her Hand, she let it fall. Anthony stooped again to take it up, but the Queen being nimble, got hold of it before him. *The Reason*, quoth the Friar, *why the Straw fell, was, because your Majesty did not command it not to fall; but now he pleases to order it to hang of itself, without Help, in the air.* She did so, but it would not obey: Whereupon the Friar broke-out in the following Expressions, *Be it known to your Majesty, O Queen, that your Ancestors were no more able to produce these fair Fields and Springs, than you are by your Command to support this Straw:* Whereby convincing her, that there was one omnipotent Creator, or first Cause of all Things, she re-embred the Romish Faith, from which she had apostatized, and died soon after.*

Geography of Negroes

THE Author, after this, relates a very odd Story, told him by a French Sea Captain at *el Mina* (in *Guinea*) and confirmed by a Portuguese, who was also an Eye-Witness. This Captain trading along the *Gold Coast*, was unfortunately made a Prize by a *Hollander*. Being carried before the Governor, he was sent to Prison, loaded with Irons, and guarded by about thirty strong Blacks, where he expected nothing but Death. The chief of these Negroes, charmed to see the Prisoner bear his Sufferings so manfully, and judging him, by his Countenance, to be a Person of Discretion, he at length said to him, *Since you have done us no body any Harm, and your Europeans have behaved themselves immoderately rigorous towards you, by not only imprisoning, but likewise depriving you of your Goods and Life, I offer myself to free you, led thereunto by a Principle of Absence of such dissent.* The Captain taking Heart at this, assured him, that if he had Courage enough to deliver him, and conduct him in Safety to his Ship, he would reward him with whatever he should ask: But how, said he, is it possible for me to have so good Fortune, when

there are so many appointed to look after me? Leave that to me, replied the Black; for I doubt not but to be able, by the Help of six of my Companions, whom I have already engaged, to do what you required. The Way I propose to do it is, by making the rest of my Companions drunk with Wine, which will give us, who are your Friends, a Liberty to act as we please.

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Keogo.

He was, not long after, as good as his Word. Having quitted the Prison, they travelled all that Night through thick Woods, and at length arrived at the Port. The Negro going aboard the Ship, acquainted the Dutch Guard, that the Governor had set at Liberty both the Captain and his Crew. The *Hollanders* giving Credit to the Negro, who had always passed for an honest Fellow, freed the Men from their Fetters, and receiving a small Reward departed. The Captain seeing himself Master of his Ship again, set open all his Chests, and offered his Preferrer whatever Recompence he required: But the Negro would accept of nothing; alledging, that what he had done was wholly out of Compassion, without any Regard to Interest; and farther said, that if he pleased to accept of his and his Companions Service, they would follow him wheresoever he went. The *Frenchman*, glad of that Occasion to shew his Gratitude, gave him a hearty Welcome; and cutting the Cables, set-sail directly for *France*, to avoid falling a prey into the Hands of the *Hollanders*. The great Civilities shewn them throughout the whole Voyage, are not to be expressed. The Seamen would often compliment them, and especially their Chief, calling him their Deliverer. When they came to Land, the Captain's Relations and Friends strove which should oblige these Blacks most.

When they had been about three Months ashore, the Negroes advised the Captain to freight his Ship anew with some rich Merchandizes and Curiosities, proposing to conduct him to a Port in *Guinea*, below *el Mina*, not subject to the *Hollanders*, where he might gain what Profit he pleased without any Danger. Who now could have mistrusted the Preferrers of their Lives? The Place they named being known to the Captain for a Place of great Trade, he freighted his Ship accordingly, and set-sail again towards the East. Having taken-in Provisions at the Island of *St. Thomas*, he put to Sea again; and while they waited for the Trade-Wind (called by the *Portugueses*, *Vireao*) which there rises and falls every six Hours with the Tide, all the Mariners fell asleep except the Pilot, the Steersman, and another Person, but the subtil Negroes kept awake

* This Argument, as it stands in the English Translation, is neither conclusive, nor common Sense. The Queen's Conversion, real or pretended, is treated at large, by F. Francis Maria Giza of Naples. *Marella's Voyage*, p. 672, & seq. In the Original, *China*. This must be *Galea*, a Name and Country perhaps not very well known to Italian Missioners.

1688.

Morilla.

to carry-on their Design. One of these latter set himself to cutting of Wood, that the Noise of the Ax might drown that made by the rest in what they went about. They knocked-out the Brains of the Pilot and four Seamen, intending to have served all the rest in the same Manner.

Their run
Definitive.

THE Captain being alarmed by a little Boy, snatched-up a Cutlass, and two Brace of Pistols: But finding the Cabin-Door bolted on the Outside, he was forced to make his Way through a Port-Hole. When he came upon Deck, he found some of his Men lying dead, and others defending themselves: Then calling to wake the rest of the Seamen, and with his whole Force falling-on, they soon dispatched four of the Negros, among whom was their Chief. The three who remained confessed, that their Plot was to have murdered all the Crew, and then run-away with the Ship to their own Country; where they would have boasted what a Trick they had put upon the Europeans: But they paid dear for their Folly, having been immediately hanged-up at the Yard-Arm. This happening in sight of the Island of St. Thomas, the People fired a Gun from Shore to know the Occasion of it. The Captain hanging-out a white Flag, sent his Boat to acquaint them how he had been served by the Negros; at which those Islanders were extremely surprized, wondering especially how those subtil Blacks could harbour so ill a Design so long.

Friend of the
Blacks.

THE same Captain farther told the Author, that after this he would needs go to Segos to see the Zaire, and try if he could by that River get into the Kingdom of the Abissina, belonging to *Prester John*: although he was informed, that it was not safe for large Ships to sail in, on account of the great Number of Islands, and the several Rivers that fell into it. The Inhabitants of Angoy, along whose Coast he was obliged to pass, perceiving a Ship with such People on-board as they had never seen before, sent a Canoe to tell them they must come and anchor in *Kapinda*; having likewise understood, that the Vessel was going to make Discoveries up the River, they let the Crew know, that if they would put into their Port, they should be conducted in their Expedition, as well as find Plenty of Slaves and Ivory. Above all Things they advised them not to touch upon Segos, affirming, that the Natives were Enemies to the Whites, and not many Years before had made great Slaughter among them. The Captain, to satisfy their People, sent a Boat on Shore laden with Goods, and two Mariners in it. The Negros carried them up into the Country, and divided the Merchandize among themselves. Fifteen Days past and no News was

a heard of the two Seamen, nor even of any Trade or Traffic settled by their Means, yet the Negros gave good Words, and went daily aboard the Ship to preserve a good Correspondence, drinking and carousing at the Captain's Expence. At length the *Maré* or Governor of *Kapinda* coming on-board himself, accompanied with five or six Followers, the French Captain on a sudden caused them to be seized, and clapped under the Hatchets in Irons; threatening, that unless the two Mariners with their Merchandize were not immediately restored, he would not carry them only away for Slaves, but likewise as many others of that Kingdom as he could meet with.

THE Capuchins having persuaded the Count of Segos to do the Captain Justice, the *Maré* and his Companions were apprehended, by which Means the Seamen and Part of the Goods were recovered. To satisfy for the rest, the Angoy Blacks were ordered to pay twelve Slaves, which not coming, the Captain set-sail with the seven he had gotten; putting the eighth ashore to conduct the twelve Slaves assigned to Segos, where he traded for three hundred Slaves, whom he carried to sell in the Island *Hispaniola*. The Captain said, he was extremely pleased that he had gotten a Negro Governor to present to his King, clothed after the Fashion of that Country. By this Relation, the Author says, the Reader may perceive, that the Negros are both a malicious and subtil People: He likewise allows, that they spend most Part of their Time in circumventing and deceiving; but adds, that when once their vicious Principles are eradicated, they seldom or never relapse into them again.

THE Author's Disorder still hanging upon him, he found himself obliged to quit Africa; however, had he recovered his Health in Brazil, his Intentions were to have returned once more to Kongo. He set-sail from *Luanda*, and arriving not long after at *Baia*, the principal City of Brazil, was for a short Time entertained in a Convent of French Capuchins. These Friars spoke to a Countryman of theirs, who offered to carry him to Lisbon, and provide him a convenient Cabin because he was sick; but would not take him as Chaplain, because he would not submit to the Laws of Portugal, which make it a Crime for any Ship to sail without one. He was afterwards requested by the Governor of *Mafungara*, who came in the same Ship from Angola, to go along with him to Portugal. He thankfully accepted his Offer, and in three Months Time reached the Height of Lisbon in Company of a Fleet of twenty-eight Ships, laden with Tobacco and Sugars.

* This absurd Notion, of the King of Abissinia being the *Prester John*, still prevails in some Countries.
* Morilla's Voyage, p. 660.

But, it seems, they were not sent.

1688. It being almost Night before they got near the Port, only three of their Ships could get-in, viz. that wherein the Author was, the *Frenchman*, and another. At Day-break the Physician came aboard these three, to see what State of Health they were in. On his Approach, the *Frenchman* thinking it had been a Custom-House Felucca, went to hide a Quantity of Tobacco he had in his Powder-Room; but letting a Spark from the Candle fall on one of the Barrels, the Powder took Fire and blew-up the Poop of the Ship. The Water, by this Breach, flowing into the shattered Vessel, she sunk in a Trice, none of the People escaping but such as could swim, who made Shift to get to Shore, or were taken-up by Boats. The Author takes care to tell us, that this Accident was imputed by the Vulgar (he would not venture to say by the better Sort) as a Judgment on the said Ship, for not having a Chaplain on-board her.

Francis da Pavia and the Author going ashore, went to wait on the King, who received them very graciously, standing, out of Respect to them, all the while with his Hat in his Hand. He kissed their Habits, and then began to speak of their Order and Mission, and especially of the *Italian* Missioners: For whom he said he had a very particular Respect, having been often informed how much Good they had done in *Kango*; and that although he had forbidden any foreign Priests to exercise their Function within his Conquests in those Parts, yet he did by no Means design thereby to exclude his *Italian* Capuchins.

This King had some Time before made a Law against Excess in Apparel. It seems, the *French* Merchants used every Year to introduce new Fashions in Clothes, and dressing Babies in them, exposed them to the View of the People, who presently bought-up those Garments. By this Means most of the Coin of *Portugal* falling into the Hands of the *French*, the King, to prevent the Exportation thereof, raised the Value: But this Device failed of Success, for the Merchants thereupon raised the Value of their Goods; and the People were so far infatuated, that they were resolved to have them at any Rate. The King seeing this, published another Proclamation, forbidding his Subjects to wear any Silk, Gold, or Silver; and commanding them to use only Bays, or such Stuffs as were the Manufacture of the Country: He likewise prohibited all foreign Hats and Stockings, setting his Subjects an Example himself, the more to incline them to observe that Law. As for the Silk, Gold, or Silver, which the Church required, he ordered certain Commissioners to procure what was necessary for that

Purpose from *Venice* and elsewhere, which was to be sealed, to prevent any greater Quantities being imported. By these Means superfluous Expenses have been wholly banished this Kingdom, and its Conquests; and if other Nations, says the Author, would take Example by them, Luxury would not be so rampant, nor Vice so triumphant.

FROM *Lilien* the Author sailed to *Leghorn*, and from thence to *Genoa*, in a ship called *The Holy Kife*. As they were going to enter the Port about Midnight, the Wind of a sudden chopping about full in their Teeth, forced them back to Sea again. About Day-break, while they were plying to get-in, a *French* Man of War, who was just coming-out, made-up to them; and keeping to Windward, her Captain hailed them to lend their Boat on-board; but theirs, taking little or no Notice, failed-on: Hereupon the *Frenchman* gave them to understand, that seeing their Ship was a Man of War, he was obliged, by an express Order from his King, to sink her. At hearing this, all the Ship's Company were extremely concerned, especially because, on Sight of *Genoa*, they had discharged all their Cannon except thirteen, which were reserved to salute the Cross in that City. Their Muskets likewise were all laid-up in the Gun-Room, and the Seamen had put-on their best Clothes to go ashore: However, two of the Officers got ready what Arms they had, and ranged both Passengers and Seamen on the Decks; in Expectation of the Enemy's being as good as his Word, since they had absolutely refused to comply with his Commands. The Boz and Clamour was so great every where then amongst the Soldiers and Seamen, that the Author almost thought he was in Hell.

At length, to prevent the Inconveniencies which might have attended so rash an Engagement, the *French* Captain sent his Brother on-board the *Kife* to see who they were. Perceiving, as he drew near, what Preparations had been made for a Fight, and withal that they were *Genoese*, he cried-out, *To what Purpose are all these warlike Preparations, since there is Peace between us and Genoa?* They answered him, that at Sea they ought always to be on their Guard against Accidents; and that, for ought they knew, his Ship might be no *French* Man of War, because it was a common Thing to put-out false Colours. Seeing a great many Men on Deck, he demanded what Number they had on-board, and was told four hundred, which was the Truth. At last he acquainted them, that he had Orders from his Master to demand all *Frenchmen*, except Merchants, on-board any Vessel whatever; and de-

1688. fired to know if they had any such among them. a
 Mercella. Search being made, all who were found were de-
 livered immediately. After which the Frenchman
 departed peaceably, and left them to enter the
 Port.

It might have proved very fatal to them to have engaged this French Vessel, by reason that over and above a great Quantity of Merchandize of different Kinds, they had on-board more than a Million and an Half of Money belonging to Merchants; as also a great deal of uncoined and unwrought Silver. Their Ship carried besides all the Money which had been collected that Year in Spain by the Commissary of the Croisade; as likewise several other Sums given in Charity towards canonizing two Saints * at Rome.

Two Mis-
 sions dis-
 covered.

THE Author concludes with an Account of the Sufferings of two Capuchins, Andrew da Buti, and Peter da Sylala, by Order of Don Pedro de Castro, a former Count of Segos. The Count having sent for them, said, *Fathers, how comes it to pass, that amongst the Pagans there is Rain enough and to spare, and we Christians have not had one Drop? Let me know what can be the Cause of this?* The People affirmed, that the Want of Rain proceeded from some Relics Friar Andrew

had by him, and that they could expect none so long as he kept them. The Count upon this commanded him to throw them away instantly; and added, that if there fell no Rain the next Day, both he and his Companion must expect to be very ill used. At that Time the Sky was extremely clear, and continued so till about Midnight, when of a sudden the Heavens began to be overcast, and the Clouds poured down a Shower sufficient to prepare the Earth for Seed. Notwithstanding this, which had happened through the sole Prayers of the two Missioners, (if you will take their Words for it) the Count not caring to have them any longer in his Dominions, ordered them to undergo the Oath of *Khilumbe*, to prove their Innocence: But they thinking such a Trial the most diabolical that could be imagined, absolutely refused to submit to it; whereupon they were immediately seized, and most inhumanly misused, dragged about, all they had taken from them, and then expelled the Country. Buti was so roughly handled, that he died not long after of his Hurt in the Kingdom of Benguela, (or Benguela) the Place of his Mission. Of this Cornelius Van Wouters, a Dutch Franciscan Friar, was an Eye-Witness.

* The Canonizing one at present costs, it seems, an hundred thousand Pounds. For that Sum *Beckabab* himself may be fainted.

* *Mercella's Voyage*, p. 682, & seq. Is it likely that the Count would have been willing to part with them, if they had performed such a Miracle? It is more probable, that failing of producing Rain, to which they pretended, he discovered their Imposture, and therefore punished them as they deserved.

* By *most diabolical*, is here to be understood, *most dangerous*. They were afraid Poison would be infused in the Drink, and as so many Missioners had died of Poison, they did not care to trust to their Prayers for Deliverance, which further discovered their Knavery: For sure, if there was any Power in them, it was as easy to prevent the ill Effects of the Liquor, as to procure the Rain, and consequently they would as willingly have trusted to their Prayers in one Case as the other; nay, the rather, if any diabolical Arts or Charms were practised over the Drink, since it would have given them an Opportunity of exercising their sacerdotal Power over their Charms, and confounding all their Devices, which they pretend to be extremely fond of. See before, p. 181. d.

* *Mercella*, as before, p. 685.

C H A P. IV.

Abstract of a Voyage to Kongo River and Kabinda, in 1700.

By James Barbot, Junior, and John Casseneuve.

Lovershams.

JAMES BARBOT was Son of James a ty Minutes, Well. May the fourteenth, they had Sight of *Palma* and *Ferra*, two of the *Canary* Isles: They likewise easily perceived the high *Pico de Teneriffe* at East North-East, appearing over the Isle of *Ganera*.

THE eighteenth, in the Night, a Whale gave a violent Shock to their Ship, rising from the Deep exactly under the Middle of their Keel, as they plainly discerned, and plunging afterwards with a great Noise. The Man at the Helm affirmed, he could not move it any way for above a Minute. The twenty-third, they caught a *Dorado* ♀. The twenty-fourth, in Latitude twelve Degrees five Minutes, North, and in one Degree sixteen Minutes Longitude from *Ferra*, they saw two Sail, one of them *Fleet*, a *Londoner*, bound from the River *Gambra* for the *Gold-Coast*.

MAY the twenty-ninth, in nine Degrees four Minutes North Latitude, they were surrounded by large Shoals of Porpoises, or Sea-Hogs, one of whom they caught with a Cramp-Iron. He was no sooner wounded, than all the rest left them.

JUNE the nineteenth, they crossed the Line, and the twenty-second cleaned their Ship, which being foul sailed heavily. The twenty-fourth, they were in four Degrees fifty-six Minutes, South, the Latitude of *Kabinda*, their intended Port, but six hundred Leagues to the West of it; the East South-East and South-East Winds forcing them a great Way about to the South, with rough Sea, and variable Winds.

JULY the third, being in seventeen Degrees forty-six Minutes South Latitude, they suspected themselves near the Shoals that shoot out from Cape *Abrils* in *Brazil* for fifty Leagues East at Sea, on which Account they kept a good Watch. The Winds varying from South to East every Day, and sometimes at North-West, they proceeded to the South; and the twenty-fourth were in thirty-one Degrees twenty Minutes South Latitude, and five Degrees fifty-seven Minutes Longitude, East from *Ferra*, the Wind North

S E C T. I.

Their VOYAGE to Kongo River, and landing at Soni, or Sogno.

They sail from the Downs. Shock of a Whale. Take a Porpoise. Signs of Land. Coast of Mataman. Multitudes of Porpoises, Whales, and Grampusses. The Sun-Fish, or Sea-Sun. They go on Shore: Come to an Anchor: View the Country. Pond full of Fish. Cape Tres Puntas. Island of Loanda: Prospect of the Coast. Cape Padron discovered. Soni or Sogno Port. A strong Tide. Audience of the Count of Sogno. A Priest-ridden Prince. Licence to trade hard to be obtained. An incredibly swift Ebb. Another Audience. Price of Slaves settled.

Sail from
the Downs.

THEY sailed from the Downs in the Ship *Den Carlos* of *London*, a Ten per Cent. Ship, April the eighth, 1700. May the eleventh, they arrived before *Madera* Island, where, after they had taken in Wine, and some Refreshments, Mr. Barbot drew the Prospect of the Town of *Funchal*. They found the Variation here three Degrees thir-

* It contains seventeen Pages.
† p. 539.

‡ See Plate III. Vol. I. p. 194.

§ See Plate VII. Vol. I. p. 578.

¶ See Plate V. Vol. I.

• They had run South within three Degrees of the Cape of Good Hope; three Degrees more South than Admiral Job, who sailed from *Brazil*, in May 1641, to conquer *Loanda*; and two Degrees twenty Minutes more South than Friar *Angelo*, but not so far that Way as *Merrida*. This shews, that Ships sailing for *Kongo* and *Angola* are commonly carried far to the South-East before they can get into the proper Trade-Winds.

5700.

Barbot.

by West. They saw many Birds, (besides Pintails) some as big as Turkeys.

JULY the twenty-fifth, they steered East North-East with a fresh Gale, a rough Sea, and hazy Weather; then heavy Rain for two Days. The twenty-seventh, being in thirty Degrees six Minutes, South, they had Hail and Rain, with Lightnings, but cold Weather.

Sign of Land.

FROM the twenty-eighth, to *August* the ninth, the Winds continued variable, with hazy, drizzling Weather. They being then in twenty-three Degrees twenty-seven Minutes, South, they had a Multitude of Birds about them. These were as big as Pigeons, white under the Belly, and dark-brown on the Back; the Wings long and sharp-pointed, either flying about, or swimming on the Sea. They indeed came so near, as almost to touch the Ship, and then took to Flight again. They passed the Tropic of *Capricorn*, and by Estimation were not above fifteen Leagues from the Coast of *Africa*. The tenth, they saw a Palm-Tree floating on the Sea, with a Multitude of the same Birds, and next Day another Tree of the same Kind, the Sea-Water changing its Colour. The thirteenth, they were, by Observation, in sixteen Degrees five Minutes, South Latitude, and saw Abundance of Birds, called by the *French*, *Geruets*, which seldom fly far from Land. The fourteenth, they had Sight of the Continent of *Africa* about five or six Leagues distant, the Land in several Places doubling, and the Shore as high as *Berry-Head*, shewing here and there some white Cliffs, and much floating Wood about them.

Coast of Matamora.

THIS was that Part of *Africa* called *Matamora*, or *Simbasia*. The last two or three Days they saw many Whales and Grampulles, especially in the Night between the fourteenth and fifteenth. Three or four of them kept near the Ship, making a prodigious Noise, being, as they supposed, assailed by the Sword-Fishes, their mortal Enemies.

THE fifteenth, in the Morning, they were about two Leagues and an half or three Leagues from Shore, no Ground; the Land pretty high on the Coast, double in several Places, with many sharp-pointed Hills, and four or five Table-Lands. At Noon, they spied a high, black, round Mount, about three Leagues to the South-East, which they concluded to be *Cape Negro*. They sailed along it North North-East at about four Leagues Distance, and it appeared cut in many small Bays, with a sandy Strand. The Land next the Shore is very steep, and of a reddish Colour; it is flat, but dry and barren, only some Shrubs lie scattered about it.

AUGUST the sixteenth, they continued the same Course; all the Coast, which was lower than the former, appeared very barren, without Tree or Bush for a great Way inland. The preceding Night, they were surrounded for two Leagues by an infinite Number of Porpoises driving to the South for an Hour, very thick and close together. The Night before, they took aboard a Bird called a *Mosquito-Hawk*, of the Size of a Lark, and Colour of a Woodcock; with large Eyes, short Bill, but very broad, and like its Name from its feeding on Mosquitos, or Gnats. There are great Numbers of them in *New England*.

THE seventeenth, they found themselves in twelve Degrees fifteen Minutes South Latitude, Course North North-East, and had about them Abundance of Whales and Grampulles six or seven Leagues from Land. In the Evening, with the Harping-Iron they struck a large and hideous Fish, called a *Sun-Fish*. It was about four Foot long, and three broad, almost oval, with a monstrous Head, large round Eyes, and little Mouth. It was covered with dark, brown, flagreen Skin, extraordinary hard. On each Side were two Fins, moving very slowly, and not flat. The Sailors boiled and eat the best Part of it, finding it excellent Food; the Flesh being Milk-white, rising in Flakes like Cod, and tasting like Thornback, but very tough, perhaps because too fresh. They boiled the Liver, and got about three Pints of Oil. The Men also boiled the Entrails, and thought them delicious.

THE eighteenth, at Noon, being athwart a little sandy Bay, four Miles distant, and having for two or three Nights before observed, that the Blacks made Fires ashore, which they guessed to be a Signal for them to stay, some of their Men went ashore in the Pinnace to view the Country.

They found the Sea roll so violently on the Beach, that it was impossible to come near; but three of the Men venturing to swim through the Waves, saw only five or six very small Huts without Inhabitants, (who possibly fled on their Approach) and in them some Pieces of dried Stark, and small Fishing-Hooks. The Men finding scarce very small Canoes, called *Bari-Lags*, made use of them to return to their Pinnace. The Country was very barren and stony, with only a few small Trees and Shrubs; and near the Sea, a sandy Down, and the Shore cut with white Cliffs, pretty high and steep, having some little sandy Bays between.

THE nineteenth, at Noon, they discovered, North North-East, a high, steep Head of Land in the Kingdom of *Benquella*, lowering to the

^a Barbot's Description of Guinea, p. 497.
Figure 1.

^b Barbot, as before, p. 499.

^c The same, p. 498.

^d See Vol. II. Plate XXXII.

1700.

Barbot.

East as it ran from the Shore, not unlike *Portland Point in England*, but not reaching so far out to Sea. They sailed North North-East for several Leagues about two Miles from Shore, and having brought this Head to bear East South-East, a Mile distant, they came to Anchor. The Land to the North formed three Points or Capes. South of the first high, steep Head-Land, they observed a sandy Bay with some rocky Shores, on which the Sea breaks with a terrible Noise. To the North of this Cape they saw another Bay of more easy Access, but the Country all round wild and barren. Here they lay at Anchor all Night in twelve Fathom Water, Mud and sandy Ground, resolving not to stir farther till they sent ashore for Intelligence. Their Latitude was, by Computation, eleven Degrees thirty-nine Minutes, South.

On the twentieth, early, the Master went ashore in the Long-Boat, with twenty-two Men well armed; but on account of the Breakers, they anchored without to Sea, and some Men swam ashore, where they found two Bark-Logs on the Beach, made of the Mapou-Tree. These were small Pieces of Wood, tied close together in the Nature of a Raft or Float, the two Ends pointed, and raised on each Side with Pieces for Gunnels about seven Inches high. With those Floats or Canoes they with some Trouble carried ashore their Men, who were heartily wet. They marched in Armstomoff three Miles up the Country, without either seeing People or Huts. They only observed some Pieces of Ground fresh-burnt, being still hot, and also some narrow Paths or Lanes, on which they could perceive for a Mile and an half the Print of Feet. Afterwards they came to a large Rock, forming a Grotto or Den like a Vault, into which they all went, but found only loose Stones in it. They would have gone farther inland, but one of the Company, who was scorbutic, and not able to walk, resolving to return by himself, they thought proper to desist, and go back with him, lest any Danger should befall him. They found here and there scattered some small Trees, with a few Leaves, and others quite dried-up.

Being returned to the Beach, where there was a Pond of brackish Water well-stored with Fish, they with their Drag-Net caught near three Dozen of indifferent large Mulletts, and had gotten more, but that the Mulletts were too wide. They also got a good Quantity of large delicate Shrimps. They saw here Abundance of Birds of a light-grey Colour, the Legs, Neck and Bill very long, such as they had seen throughout the Coast of *Mataman* and *Banguilla*, being a Sort of Sea-Pyts, or Mews. The Sea-Breeze had by

this Time raised the Waves along Shore so terribly high, that they had much Trouble to get through to their Long-Boat, their Floats being several Times overturned; whereby Mr. Barbot, who could not swim, must have been drowned, but for the Mens Assistance. As soon as they got on-board, they proceeded Northward along the Shore, keeping it in Sight all the Night.

THE twenty-first, they descried a very steep Point at North half East of them, about seven Leagues distant. At Noon the same Cape bore North North-East about three or four Leagues off. All this Coast is a Sort of Table-Land, with very little Green. They saw white Cliffs of a good Height at East by North, with a Sort of Bay or Inlet, by which and other Marks they concluded this to be *Cape Tres Puntas* in *Benguilla*. Cape Pales, or rather *Palsi*, at six in the Evening bore South-East by South six Leagues.

THE twenty-second, they were opposite to Cape Leds about five Leagues distant, indifferent high Land, and by Estimation in nine Degrees fifty-three Minutes, South. The twenty-fourth, at Noon, they were about nine Leagues to the North of the Isle of *Launia*, and judged Point *Palmerins* in *Kongo* to be eleven Leagues distant. Here they saw many Whales and Grampusses about the Ship. They steered North North-East and North till the twenty-fifth in the Morning, the Land all along level and flat, but pretty high, and covered with Trees. The twenty-sixth, at Night, they anchored in eight Fathom and an half, having to North-East by North, about three Leagues and an half distant, two round Heads of Land looking like small Islands.

NEXT Morning the Land appeared all overgrown with Trees, the Coast not very high, but double Land inwards; with two remarkable red Cliffs, (or *Barreiras*, as the *Portuguese* call them) besides a lofty Tree appearing above all the Wood. By Observation, the same Day, they were in six Degrees thirty Minutes South Latitude. At Noon they had the Prospect of a pleasant Shore, richly adorned with Wood, and a curious sandy Beach before it, the Country within all double Land, and near the Sea red Cliffs. At six, in the Evening, they anchored in six Fathom, having to the North, at five Leagues Distance, a short Point shooting-out to Sea, which they supposed to be *Cape Padren*, the South Cape or Head of *Kongo* River, in six Degrees South Latitude, by their Observation.

THE twenty-eighth, at Noon, Cape *Padren* bore North-East by East two Leagues distant. They saw Abundance of Blacks walking along the sandy Beach, where they had several Canoes. They launched twenty-five or thirty to go a-fish-

Town of Kabinda

High Grounds

Manby

Grounds

Wood Piles

State

Fisher-

men

Trade Water River

Factories

Negroes Town

BAY of KABINDA



the Road

PART of the

KINGDOM of

Zayre

the Kings

Town

R. Zayre

Village

Village

K

O

N

G

O



Sogno Sonho

or Soni

Hatinga

Little Kaskais Land

ANGOY

Kabinda

Kingdom

Melimba

Bay of Kabinda

Bay of Pangue Rock

Sale Bonds

Cape Padron

MAP of the
Mouth of the River
KONGO.
or
ZAYRE.
in the Adjacent Coast,
from Barbot.

1,700.

Barb.

Cape Padrao
described.

ing; but none would venture to come on-board, or near the Long-Boat, notwithstanding all the signals they made. The Shore they sailed by all that Morning was more shaded with Trees than any they had seen before. Cape Padrao is a low, flat, sandy Point, overgrown with Woods to a small Distance from the Beach, where stands a single Palm-Tree, which is a good Land-Mark from the Sea. Lopez Gazzales having discovered the River Zaire, he, according to the Order of the King of Portugal, erected on this low Point a Stone Base or Pyramid to testify his taking Possession of this Coast. From this it was named the River Padrao, and afterwards Kongo River, because it traverses that Kingdom. In the Afternoon, with the Southerly Breeze, they continued their Course along Shore at a Mile's Distance, and having weathered Cape Padrao, stood East North-East into the River in twelve, thirteen, fourteen, and fifteen Fathom, and suddenly had no Ground with a twenty-five Fathom Line. They saw Palm-tree Point on the North Side of Kongo River, bearing North North-West, this Cape being in the Territory of Goy, and to the South of the Bay of Kabinda.

Sango Riv.

Within the River, East North-East of Cape Padrao, is a Point, which having sailed by at half a League's Distance, they presently discovered another Point at East by North, still sounding with a twenty-five Fathom Line without touching Ground; when they suddenly shoaled into five Fathom Water, the Tide setting strong to Shore, on which they came immediately to an Anchor. The third Point in Kongo River bearing East half North, half a League distant, is Sani or Sango Point, where they saw a great Number of Blacks, and soon after the Master went ashore in the Pinnace.

In a little Time the Pinnace returned on-board with two of the Natives, who spoke broken Portuguese, and informed them they had a good Number of Slaves to dispose of at the Town of Sango or Sani; the usual Residence of the Prince or Earl of the Country, which lies about five Leagues inland from this Point. He added, that there were only an English and Dutch Ship at Kabinda, who had almost taken in their Complement of Slaves.

Fish caught
here.

TOWARDS Night, sending some Men in the Yawl to fish near the Shore, they returned with a good Quantity of Fish caught in a Pond, hedged about with Shrubs, not far from the Beach, where they could not fish, the Net being too short. The Blacks dwelling about this Point are all Fishermen, and civilized, but could afford no Refreshments, except a few Pots of Palm-Wine,

which were brought from a good Distance inland. They take Pücharbs in the Zaire as fat and large as Herrings: For this Purpose they use a very long, round Staff, as hard as Iron, and so thick, that a Number of Darts are fastened to the End at a small Distance from each other, sufficient to take-up six or seven Spins in Compass. There are also, in this River, Rivers-Horses as large as two ordinary Land-Horses.

Zaire
Kongo

When they first anchored, the Tide was small in Comparison of what it was at six in the Evening, when it suddenly came-down the River as swift as in the Thames, and continued so till ten at Night. The Blacks about the River's Mouth are all *Roumiffis*, and have Portuguese Names, some wearing a long String of Beads about their Necks, with a Cross hanging at it, and on the Point of Sani there is a little Chapel dedicated to St. Anthony.

THE twenty-ninth, the Master in the Pinnace went ashore, and the Yawl was sent to fish in the Pond before-mentioned, but could not double Sani Point, nor land any where near it; the Sea breaking so violently upon the Beach, that they were obliged to return on-board. At Noon the Yawl towing the Long-Boat, and the Sea-Breeze blowing strong, had much ado, with Sails and Oars, to weather the Point, and returned on-board at Night with a good Quantity of Fish, amongst the rest Soles twenty Inches long.

THE same Day the Master and Mate in the Pinnace, conducted by two or three Blacks of Sani, got-up Sani Creek twelve Miles, rowing all Day, and being set ashore, walked about six English Miles by Land to the Town, where they were kept a good while before they could speak to the Prince. Being at last admitted to Audience, according to the Custom of the Country, they presented him with six Yards of fine Cloth, which he received favourably, and ordered a Hen to be dressed, and served-up in a sorry Pewter Dish, to treat them. The black Prince, or Count, hearing the Captain say in Discourse, that he was come to trade for Slaves, asked him, "Whether he would take due Care, that those Slaves should be instructed in the Christian Faith? And whether he had waited on the Portuguese Padre there, which was requisite to be done?" After this he dismissed him, presenting him with a Goat and six Hens.

Adoption of
the Gospel.

AT eleven at Night, the Captain returned on-board with the *Mausange*, that is, the Receiver of the Whites, the *Blanchingus*, and *Mission Juchis*, three Men of Quality, sent by the Prince to view their Goods, the Mate being left at Sani as a Hostage.

* Or, Sango.

* By others, Sango, and Sango.

* Barber's Description of Guinea, p. 502.

* In the Original, *Mausange*; *Mosafaka* in Morilla's Relation.

1700.

Barrow.

AUGUST the thirtieth, these Officers examined the Goods, and liked them well. They dined on Bread and Cheese, it being *Friday*, for the Prince and all his Court are of the *Renish* Religion, and maintains two *Portuguese* Friars of the *Bernardine* Order, one of whom was lately defeated. These noble Blacks wore long Beads and a Cross, with some *Agnus Dei's*, at their Necks. At three in the Afternoon, they returned to *Soni*, the Captain accompanying them in order to treat with the Prince: But they could

come to no Agreement, the Prince insisting, "That neither he nor his Subjects could consent to trade for Slaves till they had first satisfied the *Portuguese* *Padres*, pretending it was "not in his Power to let him purchase Slaves in "his Territories without the Priest's License." The Captain was forced to comply, though with great Reluctance at first.

At his waiting on the *Peare*, and communicating his Design, he started some Difficulties, alleging, that the *English* carried their Slaves to the Heretics at *Barbadoes*, where he was sure the poor Wretches would never be instructed in the Christian Faith: Whereupon the Captain showed him his Commission, but the Priest not understanding *English*, desired to have it translated into *Latin* or *Portuguese*, which none there being able to do, the Priest seemingly consented to his Request.

The Prince of *Soni* then ordered the same three black Officers, with his Secretary, who could read and write *Portuguese*, (and was an Officer of superior Rank to the others) to attend the Captain on-board, examine the Nature of the Cargo, and return him an Account forthwith.

They received and entertained these Officers on-board as well as possible, drinking the Prince's, the *Padre's*, and their Healths successively, each Health being honoured with five Guns. They staid on-board till *September* the second, and then returned to *Soni* with a certain Quantity of Goods to store the Lodge they had set-up there, on the Assurances given them, that they might have a Cargo of five hundred Slaves in two Months or ten Weeks at the farthest. On this Account they leased a Lodge at *Soni* contrary to Custom, which was to have the Lodge near the Creek or River of *Soni*.

The fifth, they continued to settle the Price of Slaves at eight Pieces^a a Man, and seven for a Woman-Slave, Boys and Girls to be paid for according to their Age and Strength: But fearing, (as on the Event it happened) that these

a *Soni* Blacks being bigotted to their *Padre's* Opinion, as to the Use of their Slaves, would only amuse them, they sent their Long-Boat to *Kabinda* to see how Trade stood, being informed by a Black, that they would have a quicker Dispatch there. They the rather believed him as he spoke pretty good *English*, and produced some Certificates of *British* Captains of Ships attesting his Fidelity. This Black advised them to send a Message to the Duke of the Country.

The seventh, a Canoe came on board with three indifferent large Elephants Teeth, weighing about an hundred and fifty Pounds, for which they asked eleven Pieces: They offered seven, but could not have them.

Next Day, their Men went a-fishing near the Breakings, and brought as much Fish as would serve their Crew for three or four Days.

They observed, more remarkably than before, that the Flood had little or no Force: But the Ebb was incredibly swift, especially at certain Times, for three or four Hours; running continually down, and carrying with it, not only Stumps and Trunks of Trees, but even whole Parcels of Ground, overgrown with small Trees and Shrubs, floating like little Islands; so that sometimes it was impossible for their Boats to get beyond *Soni* Point; but they were forced to pass on this Side, and haul their Boat over the Point (which is very narrow) into the Water on the other Side.

Their first Mate, who was left Factor at *Soni* Town, sent them Word, that there was no Probability of Trade till they had adjusted with the Prince the Price of Slaves and the Standard of Goods, as also the King's Customs. On the fifteenth, Mr. *Casseneuve* went up to *Soni* Town, and there waited on the *Portuguese* Friar; presenting him some *European* Refreshments, such as a five Months Passage had left them. The Priest received the Present kindly, and in Requital gave *Casseneuve* some fine Sweet Oranges and Bananas, treating him with Wine. He next waited on the Prince, who was sitting in a great Chair, his Head newly shaved and naked, having a Kind of short, black Cloak across his Shoulders, his Legs bare, and Slippers on his Feet. When *Casseneuve* entered the Room, he made a Sign to him with his Hand to sit down opposite to him; and after some Discourse about Trade, he called for a large Pot of Palm-Wine, which he caused to be presented to him, first drinking himself in a great Silver Cup set on a Plate, instead of a Salver.

This Prince's Apartments were divided by The Priest's Bed.

^a Apperale to what is related before in *Miralla's Voyage*.

^b This ignorant Friar seems to have thought the *English* in *Europe*, Papists. Perhaps they are told in *Portugal* and *Spain* that they are so.

^c *Roche's Description of Gambia*, p. 503.

^d What the Price is, will be explained hereafter.

1700.
Barbadoes.

Boards into several low Rooms, some of which were painted of various Colours and Figures: But the Friar's House was better and larger, having also a good Garden, curiously planted with a great Variety of African Trees and Plants, in pleasant Walks, most of them shaded like Groves; and his Chapel had three Bells.

Price of
Slaves
fixed.

THEY privately agreed with the Prince for the Price of Slaves, at eight Pieces for Men, and seven for Women: And for the Measure of their Goods, six Foot two Inches to each Fathom for his, and five Foot only for the People; he making always the best Bargain for himself.

SEPTEMBER the sixteenth, the Crew of their Long-boat, who had gone, the seventh, to *Kabinda*, returned in the Yawl of an English Ship that lay there, it not being possible to stem the Tide in the Boat. The Captain being indispensed, went by Land from *Kabinda* to *Bomangoy*, and thence on-board in a Canoe, complaining much of the rude Temper of the *Kabinda* Blacks.

SECT. II.

Factories settled at the Towns of Zayri and Kabinda.

They cross over to Jittaar. The King's Officers arrive, to settle a Factory. Cassin in Trade here. Journey to Zayri Town. The King's State. Cassine's Audience. He settles a Trade. Amuses the King. Returns to Jittaar: Withdraws the Factory. Civility of the Blacks: Their Employment: Women and Marriages: Their Rivalry. The Town of Zayri. Reasons for quitting the Factory at Sogno. Salt Pond near Cape Padron: Adventure there. They sail to Bomangoy. Leave that Place. Come to Kabinda. Goods for Importation. A Factory settled. Price of Slaves uncertain here. Portadours, or Brokers. They leave Kabinda. The Slaves mutiny, and are suppressed. Price of Goods sold there.

Cassin goes to
Jittaar.

AS they suspected they should have a bad Trade at *Jittaar*, they thought fit to lose no Time in looking-out a better Place to settle a Lodge or Factory, in *Kongo* River.

On Enquiry, they were informed, that on the North Side of the River, near a Place called *Point Jittaar*, about eighteen or twenty Leagues up the River, to the East, they might settle and trade with the Inhabitants of the adjacent Territory, called *Zayri*, or *Serri*. Accordingly, September the twenty-first, Mr. Cassine went

thither in the Pinnace, and landing, was well received by the Captain of the Village *Jittaar*, which lies on the South Side of a Creek, somewhat North of the Point where the River *Zayri* joins that of *Kongo*. This Captain advised him, after he had procured a proper House there for a Factory, at two Pieces per Month Rent, to wait on the King of *Zoyri*, and obtain a Permission to trade with his Subjects, as a Thing always practised, and necessary. This being resolved, the old black Captain, at ten at Night, dispatched up to *Zayri*, by Land, *Adembele*, the King's Brother-in-Law, to inform that Prince of the Design, and request him to send some of his Officers to *Jittaar*, to serve as Guards to the Lodge, and to have it inclosed for Security.

The twenty-third, Cassine being in the King's Lodge with the old Captain, setting Things in Order, they heard a Noise of skirmishing, and the Sound of a Trumpet and Drum, which preceded the King's Officers and the Black *Mandibole*. These stopped first at the Governor's House, and afterwards came to the Lodge. The *Mangove*, one of the King's chief Officers, walked at the Head of all the rest, under an Umbrello carried by a Servant, and followed by twenty or thirty Blacks, besides the Officers. As they entered, Cassine had them saluted by some Small-Arms, to welcome them. According to their Way, they sat-down on some Mats laid on the Ground, where he treated them with Drums of Brandy; and after a short, formal Visit, they retired to the Village, the *Mangove* being presented with a Flask of Brandy.

NEXT Morning, these Officers returned to the Factory, and having presented Cassine with a Hog and two Bunches of Bananas, soon after returned to the Village without mentioning Trade, these People being full of Civility and Forms. But they presently came back again, and the *Mangove* told Cassine, that he was sent by the King, with the Officers present, to assure him, he was well pleased that the Whites should keep a Lodge there; and at the same Time, to grant the Inhabitants a full Liberty to trade with him, and forbid them to molest or disturb the Whites any Manner of Ways.

AFTER this, these Officers obliged Cassine to take five Servants into his Pay, to attend the Factory, and be the Keepers of the Slaves, which he should buy, till they were sent on board. Two of these servants belonged to the *Mangove* himself, one to the *Mandibole*, one to *Old Jittaar*, and one to the *Malibucka*. They were to have for their weekly Attendance, one Fathom Measure, in Merchandize, for the five Men, but no

^a *Buchan's Description of Guinea*, p. 504.
^b *Zayri*.

^c The Fathom will be explained afterwards.

^d In the Original, *Ghizee*.

^e In the Original,

1700.

Barb.

Custom in
Trade.

Victuals; and were to make good whatever Loss, or Damage, the Factory should incur, as well as to do all the Services required.

It is the Custom here, that such Servants are answerable for all that is committed to their Custody; and what Slaves the Whites have, if stolen or escaped, they are to pay for, or, if unable, be made Slaves in their Place. However, all the Blacks having a natural Propensity to Stealing, at which they are very dextrous, it is requisite to keep a strict Eye over these Servants, and not trust them too far, under Pretence of their specious Securities; for if they can lay Hands on any Thing they like, they will carry it off, and return no more to the Factory.

THE *Mangrove* and Officers examined their Goods, and seemed well pleased: Then returning to the Lodge with a great Pot of Palm-Wine to drink with the Factor, they gave him fresh Assurances of a brisk Trade for Slaves and Provisions, and then returned home. The Factor presented the *Mangrove* with a Fathom of China, and the other grand Officers (as they called themselves) each with two Knives and a Dram of Brandy.

Journey to
Zayri.

THE twenty-fifth, Mr. *Casseneuve* set-out by Water in Canoes, in Company of these Officers, to wait on the King; and landing again at a Place on the River *Zaire*, four Miles beyond *Zittar* Point, they offered to have him carried to *Zayri*, seven or eight Miles further, in a Hammock, which is their Way of travelling; but he chose to walk it. Being arrived at the Town, he rested a little at the House of one of the King's Officers, where three Noblemen came from the King to welcome him, and to complain, that he had not caused his Small-Arms to be discharged at his Entrance into *Zayri*, as is customary on visiting any Person, much more the King. *Casseneuve* excused himself, on his Ignorance of the Custom, and added, for farther Satisfaction, that his Mind was afflicted for a Relation he had left sick on board the Ship; which seemed to satisfy them.

At two in the Afternoon, he was conducted to his Audience in the following Manner. The *Mangrove* placed him on his right Hand, and behind walked a Person, covering his Head with an Umbrello, to shade him from the scorching Sun. They were preceded by four Noblemen; the other Officers, walking in their Ranks behind the *Mangrove* with many inferior Blacks. When near the Palace, they halted for a while, being told the King was paying his Devotions to his Idols. These being over, they proceeded, through two Inclosures, or Courts, made after the Country Fashion, into a large one; where sat above three hundred Blacks on the sandy Ground, being ei-

ther the King's Domestics, or the chief People of the Town, whom Curiosity had brought to see the Whites.

Procession
Palace.

THE King sat at one End of this spacious Court, with his Back to the Wall, or Inclosure, on a Seat raised about fifteen Inches from the Ground, and under his Feet an Antelope's Skin, by Way of Carpet. His Dress was a long, scarlet Cloak, given him, some Time before, by one *Mancroff*, an *Englishman*, as they found afterwards. His Head, Legs, and Feet were bare; round his Middle he had a Clout of *Motanda* Bark, and before him was a Lance standing in the Ground. He was an old Man of a very indifferent Mien. *Casseneuve* was seated about ten Foot distant, opposite to the King, near whom stood a Woman, having by her a Pot of Palm-Wine. About ten Paces further were ten or twelve Blacks in a sitting Posture, armed with Muskets, and in the Middle of them one with a scarlet Cloak, adorned with Gold Fringe, being so dressed in Honour of their Idol. The Woman presented the King a Cup of Palm-Wine, and each Time he drank, all the Blacks present clapped their Hands, in Token of Respect and Veneration.

In the Space between the King and *Casseneuve*, the Royal Interpreter was placed on his Knees, but nearest to the King; and an Oath was administered to him, to interpret faithfully what the White should say, in this Manner: The Interpreter rubbing one Hand with Earth several Times, each Time carried it to his Forehead and rubbed it; after which, he took one of the King's Feet in his Hands, spit on the Sole, and licked it with his Tongue. This Formality ended, the Interpreter turned to *Casseneuve*, and bid him deliver his Errand; which done, he reported it to the King in his own Tongue. After this, they adjusted the Price of Slaves, *viz.* for a Man, eight Pieces for those sold by the King, but for all others seven and an half, and six and an half for Women; the King to have the same Measure of Merchandize as the People, *viz.* four Fathom each Piece, and each Fathom four Foot and an half Measure. This over, the King expressed his Pleasure at the Whites settling a Factory at *Zittar*, and assured him, there were Plenty of Slaves in his Dominions.

Native's An-
dromasHe feels a
Trade.

CASSENEUVE presented the King with two Fathom of black Bais, and a Case of Brandy. He received them gladly, singing some Verses in his Language, which he repeated three Times, at each Time the Blacks clapping their Hands as before, by Way of Applause. The King made *Casseneuve* taste all the Flasks of Brandy he had presented him, it being the Custom here, to prevent Suspicion of Poison.

1700.
Barbot.

ATTER this Audience, he walked out of the Town with some of the King's Gentlemen, who showed him nine or ten Roads about the Country, leading to several large Towns, well stored with Slaves; as also the high Way to the Kingdom of Kongo, by which great Numbers of Slaves are carried yearly to *Kabinda*. These Officers told him, as soon as the *Kongo* People (who were not far from *Zayri*) should be informed, that the Whites had a Factory at *Jittaur*, they would soon resort thither with Slaves, from all Parts, to save themselves the Trouble of a Journey to *Kabinda*, which lies twenty-five or thirty Leagues farther down on the Shore.

Amos the King.

SEPTEMBER the twenty-seventh, two of the black Servants, from the Factory at *Jittaur*, came to *Zayri*, and reported, that the under Factor there had received an Order from Mr. *Berbot* and the Captain, to leave the Factory, and carry all the Goods down to the Ship; which only waited their Coming to sail for *Kabinda*, where they had fresh Affluences of getting their Complement in a short Time. This being told the King, he sent two of his Gentlemen to *Casseneuve* to know the Truth of the Report: But he declined to answer positively, fearing some ill Consequences from the King's Resentment, after the Agreement he had concluded the Day before; so he told them the under Factor was a Sort of Lunatic at some Times, and therefore what he said was not to be depended on.

Barbot to Jittaur.

ABOUT eleven o'Clock, *Casseneuve* waited on the King, and persuaded him to give no Credit to what had been told him about breaking-up the Factory at *Jittaur*; and then took his Leave of him, in order to repair thither, taking with him four Slaves, viz. a Man, a Woman, and two Boys, whom the King had trusted him with, to be paid-for to his Officers at *Jittaur*. The King observing *Casseneuve* (according to the Custom of Europeans) to handle the Limbs of the Slaves, burst out a-laughing, as did the great Men about him. He asked the Interpreter, the Occasion of their Mirth, and was told it proceeded from his so nicely examining the Slaves: But the King was so ashamed of it, that he desired him, for Decency's Sake, to do it in a more private Manner; which shews the Blacks are very modest.

CASSENEUVE having found many inconvenient Places and Waters to pass through as he came up to *Zayri* on Foot, over which he had been carried on Mens Shoulders, went back in a Hamock to the nearest Landing-Place in *Zaira* River; being attended all the Way by three of the King's Gentlemen, and his Slaves conducted by some Blacks. Having reached the Landing-

Place, he found the Canoes which carried him down to *Jittaur* Creek; and at seven in the Morning of the twenty-eighth, he got to the Factory, where but two Slaves had been brought since his Departure.

THE under Factor having shewn *Casseneuve* the Orders sent to break-up the Factory forthwith, they resolved to execute them that Night, while the Blacks were asleep. Accordingly, at Midnight, they caused their Goods to be carried out in small Parcels through the Roof of the House (which was all of a Piece, supported only by forked Poles) to the Pinnacle in the Creek. As all this could not be done without the Knowledge of their black Servants, who had alarmed the People of the Village with their Design of going away, they were forced to appease them as well as they could, by denying they had any such Intention. At Break of Day, they had the rest of the Goods carried to the Pinnacle, leaving only as much as would pay the Rent of the House, and their black Servants, for a Month, though they had kept it but a Week. They also left the four Slaves brought-down the Day before from *Zayri*, as not having paid for them. They ordered two white Men to carry the Pinnacle out of the Creek, lest, if they had all gone into it, the Blacks might have fired at them through the Bushes; and the Factors, with some more Whites in Arms, walked along the Banks, as a Guard to it, till coming to a Point, dry at low Water, they all got into the Pinnacle, and proceeded unmolested on-board: There they arrived at one in the Afternoon, to the great Satisfaction of their Officers, who feared they might have perished in the Attempt.

MR. *Casseneuve* was used by the Blacks at *Zayri* Town with Abundance of Civility, and visited by most of the Grandses about the Court; each presenting him, either a Chicken, Bananas, or a Kalabath of Palm-Wine. He had besides a Hen boiled at every Meal, of which he eat the Wings and Legs, but had no Stomach for the rest, as being filled with the Entrails, according to their Fashion.

THE Inhabitants of *Zayri* mind only Trade, being, according to the Custom of the Country, very lazy, leaving all domestic Affairs to their Wives, who are properly their Slaves; doing not only all the Drudgery at home, but tilling the Ground, sowing Corn in the proper Seasons, getting-in the Harvest, baking Bread, dressing Victuals for the Family, &c. while the Men club together, and sit most Part of the Day drinking Palm-Wine: The Women not daring to appear unless called for, and when they are

* Barbot's Description of Guinea, p. 566.

* What follows was taken from Mr. *Casseneuve*'s Journal, invited.

1700.

Barbet.

Women and

Marriages

March.

View of

Zayri.

invited, coming in the most submissive Manner, clapping their Hands before they receive the Cup, which they do kneeling, and withdrawing as soon as they have drank, unless commanded to stay.

THESE Women are chaste, when married; but when any prostitutes herself, it is in the injured Husband's Power to put her away, and not only deprive her of the Goods he has endowed her with, but to fine her Gallant. Their Marriages are not very ceremonious; for a young Man who has but a Yard of painted Calico, or other Linen, to make a Waist-Cloth for his Bride, and something to buy a House, need only ask her of her Parents or Relations, and his Request is granted. Some who can earn a little Money amongst the Whites, take a Pride to have their Wives wear another Cloth about their Breasts, to hang over that at their Waist. Those of the rich Blacks, adorn their Arms and Legs with bright Copper Rings and Armlets, several of which weigh ten Pound Weight apiece, which makes them walk slowly, and in a Sort of affected Way.

WHEN a Person dies, his Family deposits the Corpse under a Sort of Pavilion, or Tent, upheld by a Pole, in a sitting Posture, with a Tobacco Pipe in one Hand, laying round him his best Goods and Utensils. Thither his Relations and the Inhabitants of the Town repair every Morning and Evening, walking round the Tent, singing and lamenting; and the old People, especially the Women, make some Speeches on these Occasions, with many ridiculous Gestures. Every Person who assists at this Spectacle brings a Present to the Deceased, consisting of a Fathom of Tapelil, Chint, Calico, black Bass, or Nicance. These they wind and plait round the dead Body, one over the other, till it looks like a Lump of Stuffs of various Colours, to the Size of a large Cask. When the Corpse begins to corrupt, they rub this Lump with a reddish Colours, and in the same sitting Posture carry it to the Grave. *Casseneux* having no Occasion to see these Funerals, could add no more about them.

He grieved him very much to leave *Zayri* so suddenly, not only on account of the Prospect he had of a brisk Trade, but the Civility of the People. For the Satisfaction of such as might come here after him, he caused a Chart of the River to be made*. It is above six Leagues broad within the Capes, or Points, and by Degrees grows narrower, to half that Breadth, just over-against the Point of *Jittuar*, at the Conflux of the River *Zaire*. The Town of *Zayri*,

a situated some Miles to the West of this last River, is indifferent large, containing about seven or eight hundred Houses, with another Village lying near the River *Zaire*, but the Road between them is rendered very inconvenient, by the many Ponds and Brooks to be crossed, some of them two or three Foot deep. About half Way lie some Villages and Hamlets on each side, at a small Distance from the Road, in an open, barren, dry Country.

At the Village of *Jittuar*, the King of *Kongo* Reason for has a Collector to receive his Dues out of the Fish caught hereabouts, the Territory of *Zayri* being tributary to him. The Reason that obliged them to break-up the Factory at *Sogwa*, was, because the chief Blacks there insisted on having the same Measure of their Goods, which the Prince had agreed for himself alone: Besides, the Prince (perhaps to please his Subjects) was unwilling to let them have his Slaves, alledging, that they were not Christians, and, as he was told, would sell them to the *Turks* and *Heretics*. This made them resolve to leave *Sogwa*, and try what could be done at *Bamangoy*, on the other Side of the great River *Zaire*, (or *Kongo*) before they sailed for *Kobinda*, where they had Hopes of their full Complement.

PURSUANT to this Resolution, they brought down their Goods from *Sogwa*, September the twenty-first, paying all the Charges and Duties at a double Rate, which the Blacks extorted through Spite; but being an hundred to one, they thought it prudent to submit.

THE most current European Goods in 1700, were these, viz. black Bays, Paper Brawls, Bras and Copper Basons, *Tollie* Chints, Powder, Muskets, and Coral: As to Knives, they have been so overstocked, that they will not even take them for Ivory, as they did formerly; nor do they much value Brandy in small Cases, which before they were very fond of.

TOWARDS Cape *Padren*, on the South Side of the great River *Zaire*, is a large Salt-Pond, where daily all the Women of the adjacent Village, situated in the Corner of the Wood, are continually at work, making of Salt; which is the chief Maintenance of the Natives of that Part of the Country, who carry it to the inland Markets. September the fifteenth, *Messieurs Barbet* and *Casseneux* going ashore with nine of their Men on *Chapel Point*, to seek Refreshments, the latter, with two other Whites and their black Interpreter, walked along the Shore for about two Miles, and then happened to spy a Path leading to the Wood, which they followed for almost

* *Barbet's Description of Guinea*, p. 307.
as before, p. 308.

* Our Chart is taken chiefly from it.

* *Barbet*,

another

another Mile, and unexpectedly found themselves a near the Salt-Pit before-mentioned, where about an hundred Women were at work. At Sight of the Whites, they all fled, shrieking aloud, and seeing them pursue, redoubled their Noise. Their Design was, to get a Sight of the Village at the End of the Brook; but they were stopped by above two hundred Blacks, who sallied out, armed with Bows and Arrows, Cudgels and Mulkets, or Cutlasses, threatening to kill them. *Casseneuve* offered them some Toys to appease them, but to no Purpose. They took away the black Interpreter, in order to have him punished for conducting the Whites thither; so they were forced to turn back, and leave him at their Mercy.

WHEN they came back to the Point, where the Pinnace waited, they found fifty of these armed Fellows who had used them so roughly in the Wood, and had gotten there before them a nearer Way, to see what Arms they had in the Boat; but finding none, they abused the Men left with the Boat, till seeing the others return, they grew quiet. The *English* threatened them to complain to the Prince of *Samba*, which they did the next Day: But both he and the *Portuguese Padre* assured them, these were a Sort of wild Blacks, who ever since some *European* Ships had carried-off some of their People, would never be reconciled to, or converse with any others; nor were they in this to blame: Besides that, they were very jealous of their Wives; but the Prince said, he would oblige them to restore the black Interpreter.

THE twenty-eighth, about an Hour after Mr. *Casseneuve's* Return from *Zayri*, with the Goods and only two Slaves he had gotten, it was resolved, before they sailed for the Bay of *Kabinda*, to try what Trade they could get at *Bemangoy**, the chief *Banza*, or Town, of *Angoy*, on the North Side of the River *Zaire*. This Step was taken at the Request of the Blacks, who now and then came on-board to solicit them to settle a Factory there. Accordingly, Mr. *Casseneuve* went over with the first Mate. The Captain of the Town received them civilly at his House, and afterwards went with them to the *Mangrove* of the Country, with whom they conversed an Hour, without coming to any Conclusion. He insisted on high Duties, no less than eight Pieces for himself; six for the *Masique*† (or *Masikka*) for the *Melembale* as many; and for the Toll of the Factory three Pieces: Besides twelve Pieces to two other absent Officers of *Bemangoy*; and his Order was not to allow more than three Pieces for every Score of Slaves they should pur-

chase, although five had been reasonable. The twenty-ninth, they returned on-board.

SEPTEMBER the thirtieth, at six in the Morning, they weighed and set sail for *Kabinda*, the Wind South South-West, steering North and North by East, on a Tack; but found the Tide so swift, that the Helm would not work the Ship about in the Opening of the River. This lasted till Noon, when they came in Sight of the Breakings to the North of *Kongo* River, which were then two Miles distant, sounding all the while in from eight to fifteen Fathom, hard, sandy Ground. Between six and seven in the Evening, they cast Anchor in eight Fathom and an half, two Leagues from Shore, fearing to over-shoot *Kabinda* in the Night Time.

ALL the Coast, from *Kabinda* to *Bemangoy*, is full of Sands; some shooting out to Sea three Leagues West, leaving a Channel between them and the Shore for Boats and Sloops only.

OCTOBER the first, they sailed at six in the Morning, with a Gale at South-West by South, steering no nearer the Breakings, than in seven and six Fathom Water, till they came near the South Point of the Bay of *Kabinda*; to enter which, they ranged the South Shore in five, four and three Fathom, and about eleven o'Clock, by Oversight, came into fifteen Fathom, where they dropped Anchor, the Point of the Bay bearing Well, and the Land towards *Maimba* North, six or seven Leagues distant. They fired five Guns as usual, to salute the King of *Angoy*, from whom some Officers came on board, to know if it was the same Ship that had been at *Samba*; and to tell them, they had a great Number of Slaves, and that if they would settle a Factory ashore and pay the Customs, they should be welcome. They sent back Word, they designed to accept the Proposal, and if the Captain had not been sick, he would have waited on the King in Person.

THEY found in *Kabinda* Road a small *English* Ship, having an hundred and twenty Slaves on board, and was to compleat a Cargo of two hundred and fifty. The *Holland* Interloper, which was there when the *English* Captain went first to *Kabinda*, had been carried-away as a Prize, by a Ship belonging to the *Dutch West-India-Company*.

EUROPEAN Merchandizes are valued here by the Piece, the Fathom, and the Stick. The Stick is eighteen Inches; three Sticks make a Fathom, and four Fathoms make a Piece.

THE Goods in Demand, were Annabasses, Brals Bafons, Muskets, Powder, black Boots, Tapscils, Pintados, Guinea Stuffs, Paper Slies,

* The Distance of this Place, from either *Zayri*, or the Mouth of the River *Zaire*, is no where mentioned in this Journal.

† In the Original, *Masique*.

‡ *Barbier's Description of Guinea*, p. 359.

* The same, p. 310.

1700. Nicances, Knives, a few; Scarlet, Coral, Cases of Spirits, black Bays, black Beads, Pewter Bas-
 1700. sons, Pewter Spoons: Of the seven last Sorts, but very few.*

OCTOBER the third, they settled with the King's Officers for the Customs, in Pieces, of all the above-mentioned Sorts of Goods.

	Pieces.
For the King's Customs	47
That of the <i>Mafukla</i> ^b	31 $\frac{1}{2}$
For the <i>Manchins</i>	17
For <i>Mafukla Malabous</i>	17
For <i>Manabala</i>	17

Fellow
 factor.

THE fourth, they began to send Goods ashore, and to settle the Factory, paying before-hand five Pieces for the Rent of the Houle, as long as they might want it. Mr. Barbot, with two Whites, gave constant Attendance. Besides the black Servants they hired, the King gave them two of his own, and each of the before-named Officers one; so that they had in all ten or eleven *Gramettas*, to whom they were to pay one Fatium in Goods, per Week, for them all, to buy their Provisions, and when they broke-up the Factory, to give each Servant three Pieces in Goods. One of these served for Interpreter, and was employed to keep-off the Mob from insolting them, which is practised here as well as at *Zayri*.

Price of
 slaves

THEY did not adjust a settled Price for the Slaves here, as is customary at *Sonhi* and *Zayri*, but bargained daily with the Owners, either as they brought them on board, or to the Factory; sending also the Boat, with some Goods, along the Bay to trade with the adjacent Villages: So that *Casseneuve*, to whom this Part of the Commerce was committed, bought, from the seventh of October to the seventeenth of November, forty-five Slaves. The twenty-ninth, he went ashore to take Care of the Factory, Mr. Barbot being sick, where, till the sixteenth of December, he bought forty-eight more, making in all ninety-three Slaves, viz. sixty-five Men, sixteen Women, nine Boys, and three Girls, for seven hundred seventy-one Pieces of sundry Goods: The first Cost of which, on Invoice, amounted to three hundred seventy-two Pounds six Shillings and six Pence; so that they came to about four Pounds a Head, one with another.

AFTER this, they were obliged to give a Piece more in the Price of Slaves than before, because the Blacks saw five other *English* Ships come-in, one after another, in the Space of eight or nine Days Time, to purchase Slaves and Teeth: So

that they no longer brought Slaves to the Factory, but obliged them to pay ten Pieces for a Man and nine for a Woman. By good Fortune they had then gotten their Complement within thirty or thirty-five Slaves, which they had soon after; so that in all they got aboard four hundred and seventeen Men, Women, Boys, and Girls. Hence it appears, that the Rate of Slaves is uncertain, as depending on the Plenty or Scarcity of them, and the Number of Ships that are here together. b They reckon them at a moderate Price, at seven or eight Pieces a Man, and six or seven for a Woman; *Indian* Piece, as the *French* call it.

BEING short of Provisions for their Slaves, December the thirty-first, they bought of one *Eri-ford*, an *English* Captain, an hundred Baskets of *Indian* Wheat, though at an excessive Price, viz. one Piece of their best Sort of Goods, Brass Bas- sons and Annaballs.

CASSENEUVE being ill from December the sixteenth, as Mr. Barbot was before him, their Journals contain but a short Account of the Country and Trade.

MANY of the *Kabinda* Blacks, who dwell near the Shore, speak some *English*, and are commonly called *Pertuders*, being a Sort of Brokers to the inland Natives; to whom they repair when Ships arrive, and bring Merchants aboard, or to the Factory, for whom they bargain: Very often taking Advantage of their not understanding *English*, to make them pay a Piece or two above the real Price; which they fetch-off when the Merchants are gone home again. The Factors here, as well as on the *Guinea* Coast, are obliged to connive at their Knavery, to promote their own Trade.

JANUARY the first, they sailed out of the Bay of *Kabinda*, in the Morning, for *Jamaica*. Mr. Casseneuve, Mr. Barbot, the Supercargo, the Captain, and first Mate, with several of their Men, being sick. They had buried at *Kabinda*, or at Sea, six Men, the Air being very unwholesome; and this Condition of the Crew encouraged the Slaves on-board to revolt on the fifth, in the Manner following.

ABOUT one in the Afternoon, after Dinner, they caused the Slaves, according to Custom, to go one by one down between Decks, to get each a Pint of Water, their usual Allowance. Most of them were yet above Deck, and many provided with Knives, which had been indelicately given them two or three Days before; the *English* not suspecting the least Attempt of that Nature: Others had Pieces of Iron, torn-off from

* Barbot's Description of *Guinea*, p. 511.

^b In the Original, *Manfouca*, and in the fourth Line, *Manfouca*; which shews that *Manfouca*, as written before, is wrong, and that *Casseneuve* (whose Account this is) comes nearer the *English* Pronunciation than Barbot, who follows the *French* Orthography. The *au* in *Manfouca* stands for the *French* *u*, or *a* in small.

^c Barbot, as before, p. 510.

^d The same, p. 511.

the Fore-Castle Door, as having premeditated the Revolt. They had also broken-off the Shackles from several of their Companions Feet, which served them as well as the Billets they had provided themselves with: In short, they had seized every Thing they could find, which was fit for their intended Enterprize. Thus armed, they fell in Crowds on the *English* on the Deck, and stabbed one of the stoutest of the Crew; who received fifteen or sixteen Wounds with their Knives before he expired. They next assaulted the Boatwain, and cut the Flesh round one of his Legs to the Bone, so that he could not move.

And are suppressed.

OTHERS cut the Cook's Throat to the Windpipe, and wounded three of the Sailors, one of whom they threw overboard in that Condition, from the Fore-Castle, into the Sea. By good Luck, the Fellow got hold of the Bowline of the Fore-Sail, and saved himself along the lower Wale of the Quarter-Deck; where the rest of the Crew stood in Arms, firing on the revolted Slaves, of whom some were killed and many wounded. This so terrified the rest, that they dispersed between Decks and under the Fore-Castle. Many of the most mutinous leaped overboard with much Resolution, shewing no apparent Concern for Life. By this Mutiny they lost twenty-seven or twenty-eight Slaves, either killed or drowned: They made the rest go between Decks, giving them good Words. The next Day being called upon Deck, they declared unanimously, the *Mentombe* Slaves had been the Contrivers of the Affair; and for an Example they caused thirty of the Ring-leaders to be severely whipped, by all the Men capable of doing the Office.

In the Pocket-Book of Mr. Barbet, who died at *Barbades*, was found the following Account

a of Goods, answering to the Piece, or Measure, above-mentioned.

Price of Goods in Kongo.

A PIECE of blue Baft, containing fix Yards, of a deep, almost black Colour, (measured either by the long Stick of twenty-seven Inches, of which eight make a Piece; or the short Stick of eighteen Inches, twelve of which make a Piece) is reckoned as one Piece.

Two Pieces of *Guinea* Stuffs.

Tapfeils measure as blue Baft.

Nicanees, the same.

Two Yards and an half of black Rays, measured by five Sticks of eighteen Inches.

Ten Annabasses

Six Yards of painted Calico.

One Piece of blue Paper Slesie.

One Stick of eighteen Inches, or half a Yard of Scarlet.

One Musket.

c One Barrel, or Rundlet of Powder, containing seven Pound.

Ten of the largest Brafs Basons.

Four Pewter Basons, of four, three, two, and one Pound, go to a Piece; and eight of one Pound.

Blue Perpets, of late in great Demand, measured as blue Bafts, six to the Piece.

Two *Dutch* Cutlasses, most valued, because they have two Edges.

d Twelve Ounces of Coral. The biggest and largest is most acceptable here, small Coral being little valued.

Of Pintados, nine Yards, or nine Yards and an half, are reckoned a Piece.

Of Tapfeils, fifteen Yards:

And of Nicanees, nine Yards^a.

^a Barbet's Description of *Guinea*, p. 513.

BOOK IV.

A DESCRIPTION of the Kingdoms of Loango, Kongo,
Angola, Benguela, and the adjacent Countries.

With an ACCOUNT of the Inhabitants, and Natural Productions.

C H A P. I.

The KINGDOM of Loango.

INTRODUCTION.

Kongo as
large.

THE Kingdom of *Kongo*, considered as a large, is situated by Geographers between twenty-eight Degrees thirty Minutes, and forty Degrees ten Minutes of Eastern Longitude, and between the Equator, and sixteen Degrees of South Latitude; extending about nine hundred and fifty Miles from North to South, and seven hundred from West to East.

It is bounded on the North by the Country of *Gabon* or *Pengo*; on the East by the Kingdoms of *Mikoko*, or *Anziko*, *Matamba*, and the Territories of the *Jagga Kafanji*; on the South by the same Territories, the Country of *Muamambo-Akalunga*, and that of *Mataman* in the Land of the *Kafri*; and on the West by the Western or Atlantic Ocean, the Coast bending in like a Bow, whose Ends, *Cape St. Katherine* and *Cape Negro*, lie North and South.

KONGO at large may be divided into four Parts or Kingdoms, namely, *Loange*, *Proper Kongo*, *Angola*, and *Benguela*. These Kingdoms lie from North to South.

Loango Es-
tate.

THAT of *Loange*, which is the most Northern, has *Gabon* to the North, to the East the Country of *Mikoko*, or *Anziko*; and on the South, the River *Zaire*, being about four hundred and thirty Miles long from West to East, and three hundred and twenty broad from North to South.

LOPEZ says, the Kingdom of *Loango*, inhabited by the *Bramas*, begins Northward at the Equator, and extends from the Coast within Land about two hundred Miles, comprehending within its Bounds the Gulf of *Lope Gensalo*.

THIS Country is very little known to Europeans, except a few Places on the Sea-Coast; and of all the Travellers that have come to Hand, *Battel* gives the most particular Account, agreeing very exactly with *Bruns* and *Dapper*, in all Appearance, without having ever seen either. This last Writer has, in his *Africa*, published a copious Description of *Loange*, but without mentioning the Author or Authors he collected it from.

THIS Geographer observes, that *Loango*, as the ancient Blacks, was formerly divided into divers Territories; as, *Mayumba*, *Khilongo*, *Piri*, *Wanfi*, and *Loange*, each inhabited by several People, and ruled by a particular Governor. At present this Kingdom contains many Provinces, of which the chief, according to the same Author, are, *Leangiri*, *Leangomongo*, *Khilongo*, and *Piri*.

LOANGIRI hath many small Rivers, and is by that Means very fruitful, and exceeding full of People. The Inhabitants support themselves by Weaving, Fishing, and the War.

LOANGOMONGO is a large, hilly Coun-

^a See *Pigafetta's Relation of Kongo*, p. 31.

^b See *Samuel Bruns*, a Surgeon of *Rosil*, who made a Voyage to *Kongo* in 1611, published in the first Volume of *de Bry's India Orientalis*.

^c *Dapper* writes, *Loango*.



try, but hath much Cattle and Palmito-Trees, so that Palm-Oil may be had cheap. The Inhabitants are either Weavers or Merchants. From this Province the Kings of Loango drew their Original.

KHILONGO (or *Kilongo*) exceeds all the rest in Bigness, being also very populous; in some Places mountainous, in others carpetted with delightful Plains and Valleys. The People are naturally rude and clownish, but vend great Store of Elephants Teeth.

THE *Manibuloor*, or Governor of *Khilongo*, is absolute, and after his Decease the People may chuse another without asking the King of Loango Leave.

THE Cape or Point called *Khilongo**, or *Salage*, from the neighbouring Village, lies thirty or thirty-five Miles Southward of *Mayemba*†.

THE Country of *Piri* is very level, and full of Inhabitants, well stored with Fruits and Woods, and stocked with Abundance of Cattle and Poultry. The Inhabitants of this Province are a quiet People, surpassing all their Neighbours for rich Commodities; yet their chief Maintenance is drawn from Pasturage and Hunting.

THE Inhabitants of *Piri* were called *Mouvirrifer*, or *Mouvirri*, a compound Word of *Moutfir* and *Piri*, *Moutfir* signifying People. So likewise *Loangiri* is the Contraction of *Loango* and *Piri*.

THE chiefest Towns and Villages of *Loango*, are, *Kape*, *Boke*, *Solanja*, *Mikanda*, where the King's Mother lives; *Saku*, *Katta*, the Residence of the King's Sisters; *Loango*, his own Residence, *Kange*, *Piri*, the two *Khilongo*'s, *Jamba*, *Katie*, *Seni*, *Gonno*, *Lamby*.

To this slender Account of the Provinces let us add what we meet with in Authors, relating to some of the maritime ones, particularly *Mayemba*, *Kalongo*, *Loango Proper*, *Kakongo*, and *Angoy*. These Countries lie from North to South, and their Coasts being frequented by European Ships, Travellers have furnished us with some better Account of them.

SECTION

I. The Provinces of Mayemba and Kalongo.

Mayemba Province. *Mayemba Bay and Road.* The Town; Trade and Government. The Inhabitants. *Maramba* Idol: Persons dedicated to it. *Mani* Seat, or *Sette*: *Redwood* there. *Gobli* Territory. *Mani* Keteke. The *Matimba* Dwarf. *Kalongo Province.*

* Dr P'sse makes *Cyloga* a Province, and *Salage* a Port, as if they were different Names.

† Africa, p. 493.

The same, p. 490, & seq. The Names in this Author are generally very incorrectly printed.

* By *Battel*, written *Mayemba*; by others, *Mayemba*.

See an Account of them hereafter in the Natural History.

* *Battel*, in *Paroch's Pilgrims*, vol. 2. p. 981.

* *Gobli*.

The Names in this Author are generally very incorrectly printed.

* See an Account of them hereafter in the Natural History.

* *Battel*, in *Paroch's Pilgrims*, vol. 2. p. 981.

THE Province of *Mayemba**, according to *Battel*, is nineteen Leagues to the North of *Loango*, and overgrown so much with Woods and Groves, that a Man may travel twenty Days in the Shade without any Sun or Heat. It affords no Corn or Grain, so that the Natives live on Plantains, Roots, and Nuts, which are very good. They have no tame Cattle or Poultry, but Plenty of Elephants Flesh, which they greatly esteem, with other Sorts of Game, and Store of Fish.

THE Woods here are so full of Baboons, Apes, Monkeys, and Parrots, that it would frighten a Man to travel through them alone; especially those Monsters, common in these Woods, and very dangerous, the greater called *Pange*, and the lesser *Enjeke*†.

THE Port of *Mayemba* lies two Leagues to the South of Cape *Negre*, so called because it looks black with Trees. It is a great, sandy Bay. Into this there runs a large River, called *Banna*, which, in the Winter, has no Bar, the Trade-Winds causing a great Sea; but when the Sun is to the South of the Line, a Boat may enter it, being smooth on account of the rainy Season. This River is large, and has many Islands inhabited. Here the Portuguese sometimes load Logwood‡.

THE Road of *Mayemba* is near two Miles in Length, from Cape *Negre* to the South Point, being low and overgrown with Trees. Within Land appears a red Mountain, by the Inhabitants styled *Melute*, and not far off a great Salt Lake, above three Miles broad, out of which some Waters run into the Sea two Miles to the North of Cape *Negre*, but the Passages are sometimes choaked-up by the Waves, which beat furiously.

THE Village *Mayemba* is built in one long Row, so near the Sea, that the Waves often necessitate the Inhabitants to remove behind it. On the North runs a River very full of Oysters, which hath in its Mouth not above six, sometimes but three or four Foot of Water; yet farther within boasts a considerable Bigness, Breadth, Depth, and Length, extending at least fifty Miles upward, to the great Convenience of those who fetch Redwood from *Sette*.

MAYOMBA is barren of Grain, but yields Plenty of Bananas, Palm-Trees; and the Rivers, Fish. The People are very rude and savage.

HERE was formerly a great Trade for Elephants Teeth, but now almost decayed. The Women fetch Oysters out of the afore-mentioned River in great Trays; then opening and smoking them, they will remain good for some

Loango
Kingdom

Months, like other Fish cured the same Way. ^a they presently sicken, and never prosper. The carry a Relick of *Maramba* in a little Box, hanging it about their Neck under their left Arm.

Windward

THE Inhabitants of *Moyamba*, called *Morambos*, are circumcised like the People of *Angola*. They hunt with their Country Dogs, and kill many Sorts of small Game, and Abundance of Pheasants. As their Dogs cannot bark, they hang wooden Clappers round their Necks, and follow them by the Noise. The Huntsmen use *Peto* to whistle to them. The *Portuguese* Mastiffs, or other *European* Dogs, are much esteemed here for their barking. *Battel* saw a Dog fold up the Country for thirty Pounds.

Maramba
Isle

In the Town of *Mani Mayamba* is a *Fetisse*, called *Maramba*. It stands in a high Basket, made like a Beehive, placed in a great House, which is their Temple or Church. They are generally Sorcerers, and use Witchcraft for their Success in Elephant-Hunting, or Fishing, in curing their sick or Lame, or undertaking Journeys. By this *Maramba*, or Idol, they try all Thefts and Murders: For in this Country (says *Battel*, according to the Superstition prevailing here in his Time) they often bewitch one another to Death: So that when any dies, the Neighbours are brought before the *Maramba*; and if the Deceased be a Person of Note, the whole Town come to swear. The Method is to kneel, and clap the *Maramba* in their Arms, saying, *Evono, oye bembet Maramba*, that is, *I come to be tried, O Maramba*. If the Person be guilty, he drops down dead on the Spot, and that, though the Crime was committed twenty Years before. During the twelve Months *Battel* was here, he saw many die so. This Superstition prevails from hence to Cape *Lopez Gonsalves*.

Persons killed
since 1470

MEN, Women, and Boys of twelve Years old, are consecrated to the *Moramba*. The Manner is thus: They repair to the chief *Gongas*, that is, their Priests or Wizards, who confine them to a dark House, feeding them on low Diet. After this they are let abroad, with a Charge not to speak for some Days, whatever happens to them, so that they generally suffer great Misery before they be sworn. At last they are brought before the *Maramba*, and have two Marks cut on their Shoulders before, in the Shape of an half Moon; and are sworn by the Blood, which falls from these Incisions, to be true to *Moramba*. These initiated Persons are forbidden to eat certain Kinds of Meat or Fish, with other Penances, which if they neglect to observe,

THE Lord of this Province of *Moyamba* is the Image of *Maramba* carried before him when ever he goes; and when he drinks his Palm Wine, the first Cup is poured at the Foot of the *Nobis*, or Idol: Also when he eats, he throws the first Bit to his left Hand with magical Words. Elephants and Elephants Teeth are plenty here.

FROM Cape *Negra*, North, is a great Lord, ^b called *Mani Saat*, who has the greatest Store of Elephants Teeth of any Lord in the Kingdom of *Loango*, his Subjects making it their whole Business to kill these Animals. There is also Abundance of Logwood.

ACCORDING to *Dapper*, the Territory *Sette* (as he writes it) lies about fifty-five Miles to the North of the River *Mayumba*, and extends Northward to *Gobbi*. This Province, which is watered by a River of the same Name, yields extraordinary Plenty of Redwood, besides other Sorts of Timber. They have two Sorts, one called *Quint*, which the *Portuguese* buy, but not esteemed in *Loango*; the other, *Bisseffe*, much heavier and redder, bears a good Price. The Root, called *Anganff Abisseffe*, exceeds in Hardness and Deepness of Colour. With this Wood the Blacks drive a great Trade all over the Coast of *Angola*, and in *Loango*, dealing very seldom with any other than their own People. The Governor of *Sette* receives ten in the Hundred. Some Hens and Goats breed here, but the Woods afford all Sorts of wild Beasts. The Inhabitants feed upon Millet, Bananas, and wild Creatures.

GObBI above-mentioned is a Territory between *Sette* and Cape *Lopez Gonsalves*. It is full of Morasses, Lakes, and Rivers, all navigated by Canoes. The chief Town lieth about a Day's Journey from the Sea-Shore. The Rivers abound with Water-Elephants, and Fish of various Kinds, but the Land breeds few Cattle besides Beasts of Prey.

WHEN any Friend comes to visit the Husband, he, as a Mark of Amity, prostitutes one of his Wives to him; and in all other Cases gives such Liberty, that Women taken in Adultery receive Commendations rather than Reproach. A Man gets not Esteem among his Wife's Friends, till he hath soundly threshed and boxed her about. This Usage hath become so natural, that a Woman suspects her Husband's Love, unless he frequently beats her. Their Language hath Affinity with that of *Loango*, differing only in some few Words.

^a Ogilby, as before, p. 492.

^b Elsewhere these Words are, *Mani gusse Kalamba Moramba*, that is, He comes to make Trial of his Innocence. Pilgrimage, p. 771.

^c He saw six or seven tried thus.

^d Ogilby, as before, p. 493.

REFERENCES.

- A. Congo Palace
- B. Prince's Palace
- C. Bishop's Palace
- D. Royal House
- E. Royal Chapel
- F. Church of St. Peter
- G. Church of St. Paul
- H. Church of St. John
- I. Church of St. James
- J. Church of St. George
- K. Church of St. Andrew
- L. The Great way from the town to the river

The CITY OF LOANGO



Loango
Kingdom
Mani Kefeh

To the East of Cape Negro lives another Lord, called *Mani Kefeh*, eight Days Journey from *Moyamba*, where *Battel* went with his two Negro Boys to buy Elephants Teeth and Tails, and in a Month he bought twenty thousand, which he sold to the *Portuguese* for thirty Slaves, and all his Charges borne. From *Mani Kefeh* he sent one of his Boys to *Mani Seat* with a Looking-Glass, who sent him in Return, by his own Man, four large Elephants Teeth; desiring him to cause the *Portuguese*, or any other *European* Ships, to come to the North of Cape Negro, and promised to make Fires to direct them to the Landing-Place, no *European* Nation having ever frequented those Parts.

The Matim-
bos Dwellers

To the North-East of *Mani Kefeh* are a pygmy People, called *Matimbos*, no taller than Boys of twelve Years old, but very thick. They live only on Flesh, which they kill in the Woods with their Bows and Arrows. They pay Tribute to *Mani Kefeh* in Elephants Teeth and Tails. They will not enter any of the *Maramba* Houses, nor will they suffer them to enter their Habitations. If by Chance any *Maramba*, or Native of *Loango*, pass by their Dwellings, they remove to another Place. Their Women use Bows and Arrows as well as the Men; and one of them will walk the Woods alone and kill the *Pongos* (or great Baboons) with their poisoned Arrows.

Kalongo
Province

THE Province of *Kalongo* lies to the South of *Moyamba*, and is bounded on that Side by the River *Quilla*. The Soil is fruitful, abounding in Corn, the Country open and level. Here is much Honey gotten. There are two small Villages which appear at Sea like two Humocks, (or round Hills) and are the Marks of the Port of *Loango*. Fifteen Miles to the North is the River *Nemba*, which is too shallow to admit a Bark. This Province towards the East borders on that of *Bongo*.

KALONGO is a large Territory Northward of the *Quilla*, (or *Quille*) in former Times a free Kingdom, but now a Member of *Loango*; yet the Inhabitants still enjoy their ancient Customs and Privileges, paying Tribute only.

2. Province of Proper Loango.

Loango Town: Its Size and Neatness; Palaces and Buildings. Village of the Queen. Kanga Port, and Idols. Royal Sepulchres. *Bongo* and *Kango* Provinces. Four great Lardships. Town of *Kaye*.

The Gr-
trophy
Loango
Town

THE Country of *Proper Loango* lies to the South of *Kalongo*. The chief Town bears the same Name, and there the *Mani*, or King of *Loango*, dwells. It stands three Miles from the Sea-Coast, in a large Plain. It is very cool, being full of Palm and Plantane-Trees, under which their Houses are built. The Streets are wide and long, and always clean swept. The King has his Houses on the West Side, and before the Door is a Plain where he sits when he makes any Feast, or holds any Council of War. From this Plain [or Area] there runs a great, wide Street some Musket-shot from the Place, where there is a great Market every Day, which begins at ten o'Clock, and where there is sold Palm-Cloths of different Kinds; as also Provisions of Meat, Poultry, Fish, Wine, Corn, and Oil. Here is Abundance of Elephants Teeth, but none of it is sold in the Market. There is a famous *Motisso* or Idol here, called *Motisso d'Loango*.

DAPPER's Account is conformable, but more particular in some Respects. He observes, that this Metropolis is called *Banza Loangiri*, or rather *Loango*, and *Boari*, or *Buri*. It is as big as *Yoré*, but stragglingly built; hath large, straight and broad Streets, very clean, and neatly planted with Rows of *Palmito*-Trees, Bananas, and *Bakoros*. Some of these stand behind and about the Houses, serving both for Ornament and Shade. In the Middle is a great Market-Place, *Palace* and by whose Side stands the King's Court, surrounded with Palm-Trees, containing in Circuit as much as are in ordinary Towns, beautified with many Houses for his Women, who live six or eight together.

THE Houses are built longways, with two gable Ends, and a sloping Roof, which rests on long, thick Posts that lie upon Stays about two or three Fathom high. The Breadth, Length and Height of them is near alike, that they may appear uniform, and stand at equal Distances; within they have two or three Rooms or Chambers: Some have round-about a Fence of Palm-Boughs, Bulrushes, or Wickers, braided together, which inclose six, eight, or more Houses, as in a Precinct. Their Household-Stuff consists chiefly in Pots, Kalabashes, wooden Trays, Mats, a Block for their Caps, small and great Baskets for their Cloaths, and other trifling Things.

THE King's Houses above-mentioned are ten in Number, all very large, and on the South Side

* These are called, in *Dapper*'s Description, *Bakke Balle*.
in *Parclat*'s Pilgrims, vol. 2. p. 981.
† *Ogilby*, as before, p. 491.

* In *Purchas*, *Kalongo*.

* Lord, Prince, or King.

* *Battel*, as before, p. 979.

* *Entrel*.

Leongo
Kingdom

of them there is an Inclosure or Village, where a his Wives live, into which no Man must enter on Pain of Death. In this Place he has an hundred and fifty Wives. If any Man be surprized but speaking to a Woman in this Inclosure, they are both brought to the Market-Place and be-headed, their Bodies quartered and left exposed for a Day in the Streets. The late King had four hundred Children by his Women.

Kongo Prov.

THE Port or Landing-Place of *Leongo* is at *Kenga*, (two Leagues to the North of the *Angra*, or Bay, of *Almadia*.) It is a sandy Bay where Ships may ride, within Musket-Shot of the Shore, in four or five Fathom. In this Village is another famous *Motiffa*, called *Chikoke*. It is a small, black Image, standing in a little House, built for him, near the Port, just in the Highway. All who pass by it clap their Hands, which is the Salutation of the Country. All Craftsmen, such as Fishermen, Hunters, and Witches, offer to this Idol for good Luck. This *Chikoke* often in the Night comes and haunts People, Men, Women, or Children, who are mad for the Space of three Hours. Whatever they speak during that Time, is the Will of *Chikoke*, at whose Temple or Hut they make great Rejoicings. They call this *Motiffa-Mogant*, that is, Taken by the *Motiffa*; and cloath those possessed in this Manner very handsomely. They anoint this Image (which is made sitting on a Stool) with *Tobacco*, a red Colour drawn from a certain Wood, ground on a Stone, and mixed with Water, with which they daily paint themselves from the Waist upwards, thinking it a great Beauty. It is transported to *Angola* for the same Use. This *Motiffa*, as well as that at *Leongo*, was in great Veneration with the King, who was himself a Wizard, as *Battel* says, that is, a Priest, as he explains it elsewhere.

and Idol.

THERE is another *Motiffa* at *Kenga*, called *Gemberi*, which is a Female Name. This Idol is placed in an holy House, called *Munsa Gemberi*, and attended by an old Woman, called *Ganga Gemberi*, that is, The Priestess of *Gemberi*. Here they keep an annual Festival, with Drums and Drinking, when the *Ganga Gemberi* speaks under Ground, though they say it is the Idol. The Negroes told *Battel*, this was a *Motiffa kole*, or Strong *Motiffa*, and that he came to dwell with *Chikoke*, the Idol of *Banza*.

Two Leagues to the East of *Leongo* is *Langeri*, where all their Kings are buried. It is fenced round with Elephants Teeth, stuck in the Ground by way of Poles, and is ten Rods in Compass. To the East of *Langeri* is the Province of *Benga*. It borders on *Alstake*, of which the great *Ajeka* is King. It abounds in Iron, Palm-Cloth, and Elephants Teeth.

The King's
Tomb.

Bengo and
Kongo Prov.

To the North-East is the Province of *Kanga*, which is fourteen Days Journey from the Town of *Leongo*. This Place is full of Mountains and rocky Ground, intermixed with Woods, and yields much Copper. The Elephants here excel those of other Parts, and are so numerous, that the People of *Leongo* fetch great Quantities of Teeth from hence, and bring them to the Port of *Leongo*.

THE Town of *Leongo* stands in the Midst of four Lordships, viz. *Kabongo*, *Salage*, *Bek*, and *Kaye*. These four Territories are a champaign Country, abounding in Corn and Fruit. In this Country is made great Quantities of Palm-Cloth of divers Kinds, very fine and curious. The Natives are never idle, for they make fine Needle-work Caps as they walk in the Street.

Four Pro-
vinces.

THE Town of *Kaye* is the Seat of the Heir-Apparent to the Crown of *Leongo*. The River of *Kaye*, or *Leongo Leages*, lies four Leagues to the North of *Kakongo*.

Three of
Kaye.

3. The Provinces of *Kakongo* and *Angoy*.

Kakongo Kingdom: The River and Trade. Kingdom of Angoy. Kabenda Bay and Port: The Town and Buildings. Soil and Produce. Sort of Mandril. Plenty of Oysters. Dress of the People. Female Privilege. Their Superstition, and Images. Worship the Moon.

THE Kingdom or Province of *Kakongo* lies to the South of that of *Leongo*. Of all the Kingdoms *Merulla* had seen in this Part of *Africa*, none pleased him so much as this, either for Commodiousness or Profit; which good Qualities inclined not a few besides himself to go thither. The Commodiousness of it consists in its lying between three Ports much frequented by Strangers. The first and most famous is that of *Leongo*; the second, that of *Kapinda*; and the

Kakongo
Kingdom.

* *Battel*, in *Purchas's Pilgrims*, vol. 2. p. 980.

the Sea being smoother there than on the Coast.

told *Purchas*, it was Logwood.

Idol of the *Banza*, or Town.

The same, vol. 2. p. 981.

in his Map of *Kongo*, &c. places it on the River *Quille*, about sixteen Miles from its Mouth.

as before, p. 979.

* This *Angra*, or Bay, is full of Canoes and Fishermen.

* *Battel*, as before, p. 979. & seq.

* The same, vol. 5. p. 771.

* The same, vol. 2. p. 980. and vol. 5. p. 771.

* In *Purchas*,

* *Battel*,

Kongo third, that of *Kakongo* itself; but this last is not a very secure.

THIS Kingdom for the most Part is flat, the Air indifferently wholesome, and the Soil not unfruitful, by reason of frequent Showers, and the Mould being generally black; whereas in other Parts of these Countries it is either sandy or chalky. The Inhabitants of *Kakongo* are more courteous and humane than ordinary. Whilst the Plague was amongst them, they burnt their Idols, saying, *If they will not help us in such a Misfortune as this, when can we expect they should?*

The River and Trade.

THE River of *Kakongo*, according to *Battel*, is four Leagues to the South of *Kaye* River, and seven to the North of *Kabenda*. A Boat of ten Tons may go up it. It is a pleasant, fruitful Place, and affords Plenty of Elephants Teeth.

THE *Mombales* have a great Trade here, passing the River *Zaire* in the Night, because then it is calm. They carry hence Elephants Teeth to the Town of *Mani Sanna*, and sell them in the Port of *Pinda* to the *Portuguese*, or any other *Europeans* who touch there.

Kingdom of Angoy.

ANGOY is a Kingdom rather in Name than in Dominions, being but a very small Territory. Here formerly a certain *Mani* happening to marry a *Malattia*, Daughter to a very rich *Portuguese*, his Father-in-Law would needs make him King, and for that Purpose caused him to rebel against the King of *Kakongo*, his Sovereign, at the Time that *Loango* revolted from *Kongo*: For *Kakongo* lying in the Middle between *Kongo* and *Loango*, the *Mani* of *Angoy* declared himself neuter in the Quarrel, and set himself up for King.

BATTEL says, this Province is full of Woods and Thickets. The chief Town of *Angoy* is *Bemangoy*, situate on the North Side of the River *Zaire*, not far from its Mouth, but the exact Distance cannot be gathered from *Merrila* or other Voyagers.

THIS last mentioned Author was not a little surprized at the first Sight of the *Mani*, or Governor's House, which, at a Distance, seemed to be a well-fortified Citadel, encompassed with Walls, and unlike the Workmanship of the Blacks: But as he drew nearer, he found its Walls to be only composed of large Stakes stuck into the Ground five thick, and then caddled up to the Top with others of the same Bigness.

Within there were two broad Paths, which subdivided into several lesser ones. The Rooms were all hung with a delicate Sort of Mats, made of Oziers of divers Colours. It seemed, however, ridiculous to the Author, that their Houses should be but of Straw, Stakes, and Oziers, and yet defended with Brass Guns.

THE chief Port in *Angoy* is *Kabenda*, or *Kabenda Bay*, which lies, according to *Battel*, five Leagues to the North of Cape *Palmar*, on the North Side of the River *Zaire*.

THE Bay of *Kabenda* lies very commodious for Trade, Wooding, and Watering, on the Sea-Shore. It is in some Places mostly Ground and flat, but rises gradually for about three Miles inland, and then forms itself into a Ridge of Hills, stretching out lengthwise; on the Ascent of which is situated the King of *Angoy's* Father's Town, who keeps constantly a Stock of Wood ready cut to sell to foreign Ships at an easy Rate, and has it carried to the Beach to ship-off. From these Wood-Piles, South-West along the Bay, lie several straggling Fishermen's Huts on each Side of a small fresh Water River that falls into the Bay. Thence they brought all their Water, rolling the Casks across the beachy Point at the Mouth of it: For the River can only be entered at full Flood with a Yawl, carrying a Cask or two.

THE Village (or, as *Merrila* calls it, the City) of *Kabenda* lies on the round Point of the Bay, looking to the West; and the *English* Factory stood South-West of the Road at some Distance, and North-East from the Village.

THE Houses for the most Part are of Reeds, some built round, others square; but generally such miserable Huts, that they are fitter to lodge Insects, wherewith this Country abounds, than Men. It is true, the House of the *Mafutka*, or Receiver of the Whites, though built with the same Materials, was yet very large and well contrived. It had several arched Rooms, and in each two small Brass Cannons; which, with two great ones at the Gate, made in all eighteen. These Cannons they had gotten from the Whites, in Exchange for Negroes, Ivory, and the like. The King's Palace seemed to be not unlike it.

THE Country round the Bay is barren in several Places, the Blacks being naturally lazy in

* A very just Argument! Ought not this to be the Test also of the Power of the *Romish* Saints, every Day invoked in vain by Thousands who die of Diseases? Ought not the Images of all the Saints to be broken who were invoked in the late Plague at *Marseilles*? But our blind *Cape-men* could not see how plain this Reflection turned against his own Superstition.

¹ *Merrila's Voyage*, p. 609. ² Perhaps, *Saba*, or, *Sepa*.

³ *Battel*, as before, p. 611. ⁴ *Merrila*, as before, p. 613.

⁵ *Battel*, as before. ⁶ See the Chart. ⁷ *Merrila* observes, that both *Portuguese* and *Dutch* trade here; and *Battel*, that Ships frequent this Port for Water and Provisions.

⁸ *Barbot's Description of Guinea*, p. 311.

⁹ *Merrila*, as before.

Large
English

Point of Tillage, though the Soil is good. For a this Reason Provisions are often scarce here, though reasonable enough when there are but few Ships in the Road.

THEY have no Cattle, except some Hogs of a middle Size, which are commonly sold from two to three Fathom a-head; but Poultry, especially Chickens, are plenty enough. Parrots may also be had for three or four Knives a-piece, and a Monkey for half a Piece, sometimes less. Mr. *Cassene* saw at *Kabinda* a Sort of Baboon, which had been brought down an hundred Leagues from the Inland, much resembling a human Creature, his Head and Face being like an old Woman's. It had long Hair on the Back, but none at all on his Hands and Feet; and when it cried, the Noise was hardly to be distinguished from a Child's Crying.

MEROLLA saw here a Civet-Cat, called by the Natives, *Naima*. This Country abounds with them, and they are sold in great Numbers to the Whites. There are other Sorts of wild Cats, which are called by the Natives, *Nafusi*.

THESE Shores abound with Oysters, the Sailors, who loaded their Boats with them, found them lying one upon another in great Heaps, resembling a Rock. The Blacks fish both on the Beach and in the Bay with Drag-Nets, having long Canes fixed at equal Distances, (instead of Corks) to shew when any Fish is taken. These Nets were made of the Thread of a certain Root, d which being beaten, becomes like Hemp.

THE most civilized Habit here, is a Piece of Cotton thrown over their Shoulders, and another girt about their Loins, which they purchase in Exchange for Slaves and Ivory: Others content themselves with a short Apron. They wear a little Horn about their Necks, hanging like a Jewel: This they anoint every Full-Moon with an Oil that their Wizards give them, and afterwards bind it about with divers Spells. They wear their Hair according to their Quality: The Queen had hers shaved close on the Crown, and little Tufts left all round on the Sides. Some have it shorn in a Circle like that of a Monk, and others have theirs plaited down in Points towards their Foreheads and their Necks; inasmuch, that if there were the least straggling Hairs, they would be cut away, and the rest shaved close to the Head.

POLYGAMY is allowed here, and the Wife who pleases best commands the rest, yet is as liable to be turned-off as any of them. The Ladies of the Blood-royal have a Liberty to chuse what Man they like, whether noble, or a Plebeian; but they have absolute Power over him as to Life or Death, if he offends them. Whilst *Merolla* was at *Kabinda*, one of these Ladies, on a bare Suspicion that a young Woman was free with her Husband, sent her to be sold to the *Portuguese*; strictly commanding her Guardian to let her go at any Price, and to dispose of her to none but Whites. Those Wives who receive Strangers into their Houses are obliged, by a barbarous Custom, to admit them to their Embraces for a Night or two. Where the *Captuchin* Missioners come, their Interpreters immediately give Notice, that no Woman may enter within their Doors.

THESE People are incredibly superstitious; although the Author had made the King Presents, and received his in Return, yet he declined seeing him, because, forsooth, he had been told, that he wore enchanted Bracelets on his Arms, and had divers other magic Charms about his Body. Whilst he was here, he heard several Proclamations made publicly by the *Wards*, that all Thieves and Robbers should speedily make Restitution, or they would have Recourse to their Arts to discover them.

ONE Day he saw an Oath going to be administered in Presence of their Idol: This Hobbler resembled, in some Measure, a Mountebank's Merry-Andrew, having a divers-coloured Vest on, and a red Cap on its Head, and standing on a little Table: But, it seems, as soon as the Company, who stood in a Ring, saw the *Captuchin*, they dispersed and hid their Idol. This they did, if you will believe the Author, because they said the Presence of a Priest deprived them of the Power of acting. Almost all the Inhabitants have one of these Idols before the Gate of their Houses. *Merolla* saw some five or six Foot high; others smaller, but both Sorts cloutery carved. They place them likewise in the Fields, where they are never worshipped, but in order to find-out some Theft, for which the Thief, when discovered, must die. They who keep Images in their Houses, every first Day of the Moon are obliged to anoint them with a Sort

* *Barbot's Description of Guinea*, p. 511, & seq. The Author should have told us by what Authority the Women do this. They were blessed or consecrated after their Manner, and as good, at least, as the *Romish Agnus Dei*.

* This must be another Lie to magnify the Priests of his own Church, forsooth. Perhaps they may say, as the *Papish* Priests do at *Naples* and other Places, that *St. Januarius* will not suffer the pretended Miracle of the Liquefaction of his Blood to operate in Presence of an Heretic: That is, the Heretic can see into the Cheat, though their infatuated Devotees cannot.

* *Merolla's Voyage*, p. 652.

* The Author

* This is the Missioner's false Representation.

* The Author

* The Author

* The Author

* The Author

Loango
Koripien of red Wood, powdered: Likewise at the Appearance of every New-Moon, these People, falling-down on their Knees, or else standing and clapping their Hands, cry-out, *So may I renew my Life, as thou art renewed*. If it happen that the Air is cloudy at that Time, then they do nothing, alledging, that the Planet has lost its Virtue. This Sort of Devotion is observed mostly by the Women *.

SECT. II.

The Vegetables, Animals, and Inhabitants of Loango at large.

Their Agriculture and Grain. Poase. Reats and Fruits. The Matombe and Alikandi Trees. Animals. A strange Fish. The Inhabitants: Their Cloathing: Girals: Ornaments: The Womens Dress. Diet. Marriages. Inheritance. White Men: Their Origin. Trade and Manufactures. Money. Commodities and Commerce. Their Funerals: Those of great Men. Manner of discovering the Cause of People's Death. No Stranger buried here.

Agriculture and Grain.

THE manured Ground affords, in *Loango*, three Crops. They break-up the Land with an Instrument like a Mason's Trowel, but broader and hollower †.

THEY have four Sorts of Corn here: The first is called *Massinga* *. It grows on a Stalk as big as a Reed, and the Ear is a Foot long, like Hemp-Seed. The second is called *Massambula* †, and yields great Increase; for from one Grain spring four or five Canes, each ten Foot high, which bear half a Pint of Corn a-piece. The Grain is as big as our Tares, and very good. The third grows like Grass, and the Seed resembles Mustard-Seed. This is the best Sort. They have also *Guinea-Wheat*, which they call *Mafin-peta* ‡, and is least esteemed.

Pulse.

THEIR Pease are good, and larger than ours; but grow differently: For the Pods grow on the Roots under-Ground, and by the Leaves they know when they are ripe †. There is another Sort they call *Wanders*, which grow on a small Tree. The first Year it is planted, it does not bear; but it bears for three Years after successively, and then must be cut down ‡.

THIS seems to be the second Sort of Pulse mentioned by *Depper*, who says it is about the Bigness of an Horse-Bean, and that it grows on Trees eight or nine Foot high, in Cods, and is eaten with *Enganga*. He speaks of a third Sort, shaped like a little Bean, which grows along the Earth in Rows of white Cods, almost the same Length with those of the *Turkey-Beans*. Besides these, they have two other Sorts, esteemed a Food only for the Rich: One Sort resembles our Garden-Beans, the other, *Turkey-Beans*; both white, but different in Shape.

THEY have here Potatoes, Yams, Pompioms; *Roots and Fruits*, the *Melanda* Root, whose Leaf climbs up a Tree, or Pole, like Hops, and has an aromatic Taste; the *Makwaka*, or *Parinba*, of which they make Bread. There is Tobacco, Abundance of Bananas, *Milenga*, a juicy Fruit. Cotton and Brazil Pepper grow wild. Here is Grain of Paradise, but in no great Quantity; Oranges, Lemons, and Coco-Nuts a few; the *Kola* Fruit †, Sugar-Canes, *Coffia-Fistula* ‡, &c. Among the uncommon Trees, are the *Encuanda* †, *Metomba*, and *Alikandi*, which all afford Materials for making Cloth.

THE *Matombe*-Tree is to be met with every where in *Loango*, and is of great Use: For, it affords good Wine, but not so strong as Palm; the Branches make Rafters and Laths for the Houses, and Couches to sleep on; the Leaves are not only used for Tiles, which fence-off the greatest Rains, but all the Cloth worn in *Loango* is made of them: This Cloth also serves instead of Money †.

THE *Alekunde*, or *Alikandi*-Tree, is very tall, and exceeding great, some as big as twelve Men can fathom, spreading like an Oak. Some are hollow, and hold such a Quantity of Water, (some, the Author believes, forty Tuns) that they relieve Numbers in this hot-Climate. *Battel* has known three or four hundred Negros supplied, for twenty-four Hours, from one Tree, and yet the Trunk not empty. They climbed-up on Pops of hard Wood driven in the Tree, which is soft Timber ‡.

MEROLLA observes, that in the Cavity of the Trunk, which is immeasurably large, and generally hollow at the Bottom, Hogs are commonly kept from the Sun. The Fruit is very like a Pompiom, with a Stalk about the Bigness of a Man's Finger, and in Length near two or

* *Mercilla's Voyage*, p. 653.

† *Massa mambilla*, by *Mercilla*.

‡ *Gaboa* of *Dapper*.

§ *Battel*, in *Parbas*, vol. 2. p. 985.

¶ *Battel* says, is good for the Stomach and admissible for the Liver, borne by a Kind of Palm.

‡ For this, see the *Kongo* Trees hereafter.

§ *Battel*, in *Parbas's* Pilgrims, vol. 2. p. 985.

¶ *Ogilby's Africa*, p. 495.

‡ Or, *Massamputa*.

§ This seems to be the Fruit which,

¶ *Ogilby*,

‡ *Ogilby*,

§ *Ogilby*,

¶ *Ogilby*,

‡ *Ogilby*,

Lopez
Kongo

three Foot. The Shells are used either for Vessels or Bottles. The inner Rind of this Tree being well soaked and beaten, yields a Sort of Matter to spin, much more durable and fine than Hemp.

They hang on the Top of this Tree, a hollow Piece of Wood, or Chest, which being once a Year filled with Honey, they gather, smoking-out the Bees.

LOPEZ says, this Country abounds with Elephants, whose Teeth the Natives exchange for Iron, wherof they make their Arrow-Heads, their Knives, and other Instruments. According to Battel, the Zeveta, or Zebra, is found here, but no Kind of tame Animals, except Goats.

SUCH black Cattle as have been brought here presently died. Poultry are so plentiful, that a Man may buy thirty for six Penny-Worth of Beads. There are also great Numbers of Pheasants, Partridges, and other wild Fowl. Here is a Land-Fowl bigger than a Swan, resembling a Heron, with long Legs, and Neck. The Plumage is white and black, and on the Breast is a Place bare of Feathers, which the strikers with her Bill. This is the true Pelican, and not those Birds the Portuguese call by that Name, which are white, as big as Geese, and very common here.

On the Coast of Loango, they fish with Harpoon-irons, and watch a great Fish which daily comes to feed along Shore, and is like a Grampus. It drives a great Multitude of small Fish before him, which the Natives take. Sometimes the large Fish will run himself ashore; but the Negroes will help him off again, which is as much as four or five Men can do. They call him *Emboia*, which signifies a Dog, and will by no Means hurt him.

In Bays, or Rivers, where the Water is shoal, they fish with Mats, made of long Rushes, some an hundred Fathom long. These Mats swim on the Water, and have long Rushes hanging-down from one Edge, which frighten the Fish, so that they spring upon the Mat; and then the Men drawing it into a narrow Compass, as they do Nets, take them.

THE Inhabitants of Loango are called *Bramas*. They in every Respect resemble those of Kongo: They circumsise; and traffic among themselves. They are strong-limbed, tall, and well-behaved, though in ancient Times they were savage and Man-eaters. They are jealous of their Wives, though libidinous themselves; covetous to attain

a Richer, yet generous and free one to another; much addicted to drinking Wine of the Palm, yet slighting that of the Grape; no Zealots in Religion, yet extremely superstitious.

THE Men wear long Garments, reaching from their Middle down to their Feet, and bordered with Fringe. The Cloth for the common People is plain, and often slashed, or pinked, from the Middle to the Knees: That for the King and Noblemen is very fine, and curiously figured. Every Man is bound to wear a Piece of Fur over his Cloaths. The white and black speckled Skins, called *Enkini*, are of high Price, and worn only by the King. Some great Men, when they travel, wear six or eight Skins. The King and his chief Lords have five or six Skins sewed together, interlaced with Tails of the *Enkini*. In the Middle of the Skin, they commonly set round Tufts of Fur, with white and black Parrots Feathers, and at the Edges Elephants Hair.

EVERY one wears a String about his Middle, made of the Peeling of *Matombo* Leaves; beside which they have two Girdles, each three or four Inches broad; one of fine red, or black Cloth, slightly embroidered; the other of Yarn, wrought with Flowers, and fastened before with double Strings, placing between the two several Sorts of Ornaments. Some use Girdles of Balthus, and young Palm Branches, or of the Peelings of a Tree called *Kaita*; and *Engenda*, which they weave and plait together.

SOME wear white and black Beads about their Necks; others, triangular Breast Chains, brought out of Europe: Some, Ivory Pieces; some, flat Scalops; which they polish, and wear strung as Necklaces. On their Arms and Legs, they put Brass, Copper, or Iron Rings, about the Thickness of a Quill, or trim them with black and white Beads. Over their Shoulders, they wear a Sack, about three Quarters of a Yard long with only a little Opening left to put in the Hand: On their Head they have a Cap, made to fit close; and in their Hands, either a great Knife, Bow and Arrows, or a Sword; for they never go without Arms.

THE Womens Cloaths come a little below their Knees, over which they sometimes put a Piece of fine European Stuff, or Linen, but use no Girdles: The uppermost Part of the Body and Head remains bare, but on their Arms, Legs, and Necks, they wear many Rings, Beads, and other Trinkets. Both Sexes colour their Bodies all over with *Takel* Wood, ground on a Stone.

* *Morilla's Voyage*, p. 635.

Relation of *Kongo*, p. 51.

Battel, as before, p. 483.

Africa, p. 496. This Tree is written also *Engenda*, in *Parehas*, *Ezenda*; perhaps misspelled.

* *Battel*, in *Parehas's* Pilgrims, vol. 2, p. 987.

^a But *Dapper* says, Sheep and Cows are here in Abundance, as well as Fowl.

^b The same, p. 987.

^c *Pigafetta*, as before.

^d *Pigafetta's*

Orbis.

Leongo
Kongo
Dist. **THEIR** usual Diet is fresh and smoked Fish, especially *Sardyn*, which they boil with Herbs and *Ally*, or *Brazilian Pepper*. People of Quality eat with their Fish *Mijanga*, or small Mille; first stamped with a Pestle, then boiled with Water, and so kneaded together*. Of the Leaves of *Majacra*, they make a pretty relishing Food, dressing it with smoked Fish, Palm-Oil, Salt, and *Ally*: But their common Food is *Pendi*, or *Sordi*, made of Flour of Mille, or Millet†.

Marriage. **THEY** use no peculiar Ceremonies in Marriage, nor scarce trouble themselves for Consent of Friends. Some chuse Children of six, seven, or eight Years of Age, and when they arrive to ten, take them home. Some Parents will not let their Daughter marry, till arrived to perfect Womanhood; and then, whoever desires to match with her, buys her of them. If a Maid be enticed by a Man to Leudness, before Marriage, they must both appear at Court before the King, and declaring their Fault, obtain his Pardon. This Absolution they judge so necessary, that many believe, if they had not obtained it, the whole Country would perish with Drought for want of Rain. Some have ten or twelve Wives; but every ordinary Person has two or three‡.

THE Women do all the servile Works, as elsewhere, both at home and abroad. When the Husband eats, the Wife sets afar-off, and takes the Leavings; and is withal so slavishly subject, that they dare not speak to them but upon their bare Knees, and in meeting them must creep upon their Hands.

Substence. **THE** Children here inherit not, but the elder Brother, or Sister, and he or she is obliged to bring-up the young ones till they can provide for themselves. The Child is a Slave, if either the Father or Mother be so§.

ALL Infants are born white, and in two Days change their Colour to perfect black. For Instance, the *Portuguez* who live in *Kongo*, having Commerce with the Negro Women, are often deceived, thinking the Child is theirs by the Colour (when born;) till in two Days it proves the Child of a Negro: However, they are found to have a Mulatto Child at any Rate.

War Men. **THERE** are sometimes born in this Country, (but very rarely, says our Author) of Negro Parents, white Children, as fair as *Europeans*. These are presented always to the King, and are called *Dendis*¶. They are educated in Sorcery, being the King's Wizards, who always attend him. No-body dare offend or affront them, and if they go to Market, they may take what they

will; for all stand in Awe of them. The King of *Leongo* has four of them†.

DAPPER gives us a more particular Account of these white People. He observes, that at a Distance they resemble *Europeans*, having not only grey Eyes, but red or yellow Hair; but when nearer viewed, their Colour is like that of a dead Corps, and their Eyes, as it were, fixed in their Heads. Their Sight is but weak and dim, turning the Eye like such as Quint; but at Night they see strongly, especially by Moon-shine.

The Inhabitants. **SOME** are of Opinion, that these white *Moor's* *Their Origin.* are the Effect of Imagination, working on a black Woman with Child, on her seeing a White; in the same Manner, as History reports, a white Woman, by viewing the Picture of a black *Moor*, brought forth a black Child. However, it is asserted, that these Whites, of either Sex, are incapable of Coition.

POSSIUS will have these Whites to be *Lepercuses*, which are common among the *Moor's* who dwell in hot and dry Places: But that the Negroes, by anointing their Bodies, keep them from parching, and prevent that Disease. The same Author adds, that the *Portuguez* call these white *Moor's*, *Albinos*, and attempted to take some of them Prisoners in the Wars, and carry them over to *Brazil* to work; for they are very strong, but so addicted to Idleness, that they had rather die than undertake any toilsome Labour. The like Sort of Men have been found both by them and the *Dutch*, not only in *Africa*, but also in *East India*, in the Island *Borneo*, and in *New Guinea*, called the Country of *Papoi's*‡.

THESE Men always sit before the King, who employs them in most of his religious Ceremonies; as in making *Motissas*, that is, Field Demons, from whence they are generally called *Motissas* by the Natives§.

Trades and **THERE** are many Handicrafts among them, as Weavers, Smiths, Cap-makers, Potters, Bead-makers, Carpenters, Vintners, Fishermen, Cannoz-makers; besides Merchants and other Traders. They make a Kind of Hemp from the peeled Leaves of the *Matumbo* Tree, which are about three Quarters of a Yard square: It is of two Sorts, one called *Pesjana*, for coarse Cloth; the other *Pesjampona*, whereof they weave finer¶.

BATTLE says, the *Aliunda* Tree yields Threads also fit for making Cloth: But that it is not so fit for the Purpose as the *Inwanda* Tree, whose inner Bark being beaten, affords Materials for fine Cloth*.

* *Ogilby's Africa*, p. 307.

† The same, p. 494.

‡ The same, p. 499.

§ The same,

p. 501. ¶ Of this Sort seems to be that mentioned by *Morilla*. See before, p. 182. b.

in *Pareba's Pilgrims*, p. 980, & seq.

¶ *Fab. de Orig. Nub. et altior. Flaminian.*

¶ *Ogilby*, as

before, p. 508, & seq.

† The same, p. 501, & seq.

* *Battle*, as before, p. 598.

On these Threads they make several Sorts of a Cloth. Those used for Cloathing may be divided into four Kinds: One of these is reserved for the King, and those whom, out of Favour, he permits to wear them. They are called *Lihanga*, and sometimes *Bandi*; no Weavers are permitted to sell them upon Pain of Death. The next Species is of two Kinds: The best called *Kimbar*, for Noblemen; made very fine, curiously flowered, and beautified with exquisite Imagery; each Cloth about two Spans and an half square, which a Weaver, with all his Diligence, cannot finish in less than fifteen or sixteen Days. The second Sort, called *Sekta*, are less, by one half, than the *Kimbar*; yet many would easily mistake the one for the other. Six of the fore-mentioned Pieces make a Garment, which they know how to dye red, black, or green. The two other Sorts of Cloths are for common People, being plain without Figures, but one closer and firmer wrought than the other.

THE Portuguese carry these Cloths to *Loanda*, where they pass instead of Money. Every Cloth, called by the Portuguese, *Pauze Sambor*, and in the Country Language *Milale-Virri*, consists of four Pieces stitched together, called *Lilanga*; seventeen of such are valued at one Piece of *Seste* Ticking; and every Pound of Ivory bears the Price of five *Lihanga*.

BATEL observes, that, of the Leaves of the Wine Palm-Tree, (carefully watered and cut) they make Velvets, Satins, Taffeties, Damasks, Sarcenets, and such like, drawing the Threads long and even for that Purpose.

THE Inhabitants of *Loanga*, instead of Money, use slight, woven Cloths, consisting of four Pieces, each about a Span and an half square, of which one is worth a Penny, but of late little used. Most of the Riches of the Inhabitants consist in Slaves.

THE Merchandizes exported by the Whites, are Elephants Teeth, Copper, Tin, Lead, Iron, &c. but these are gotten with great Labour, the Mines lying afar-off. From a Place called *Sendi*, not far from *Abissine*, most of the Copper is brought. Towards September, there flock to *Sendi*, Smiths from sundry Countries to melt Copper, who continue there till May.

THE Whites bring also out of this Country Elephants Tails, which at *Loanda* prove a very good Commodity: An hundred Hairs they value at a thousand Rees. This Hair the Blacks braid very finely, and wear about their Necks, but the greatest and longest about the Waist, of which fifty are sold for a thousand Rees. *Loanga* used to vent Abundance of Ivory; but every

Year the Quantity decreases, because the Blacks carry it so far out of the Country upon their Heads. The chief Staple for this Commodity is called *Bathamele*, about three hundred Miles distant, which makes a Journey of three Months, forwards and backwards.

THE Merchandize brought by those of *Loanga*, are Salt, Oil of Palm, broad Knives made by themselves, coarse Seste Tickings, black Looking-Glasses, Cushion Leaves, and other Trifles; besides Slaves and Elephants Teeth.

THE Roads from *Loanga*, to *Pemba*, *Sendi*, *Mosel*, *Grat Molske*, and other Places, are much infested by the *Jaggas*; so that it is dangerous travelling, though the Merchants usually go in Troops.

WHEN any die, they make great Shew of Their Sorrow, lamenting and howling like People distressed. Then the Friends bring the Corps into the Street, to wash and make clean; and interrogate it, why he died? and the like, for two or three Hours. Mean Time, his Relations bring several of their Goods to cast into the Grave, with all his own; then snatching-up the Corps, run-away with it as if they had stolen it. Part of the Goods they set-over the Grave upon Poles; but first they cut them, to prevent stealing. In the Evening the Friends assemble again. Thus they bemoan the Dead for six Weeks, Morning and Evening.

WHEN any of Quality dies, Friends and Strangers meeting, make still a greater Noise, their Tears running-down, with both their Hands upon their Heads, and thus repair to the Habitation of the Deceased. The Corps lies in the Midst of the Room, or sits upon a Mat, or Block, propped-up with Wood. They pare his Nails, shave-off his Hair, anoint his Body with *Takel* Wood: Mean While, the Women run about, setting-forth the Greatness of his Lineage; with what State and Grandeur he maintained himself; whom he accounted his Friends, and whom his Enemies. This Hint of his Enemies immediately raising Jealousies in the Heads of his Friends, they begin to enquire into the Cause of his Death. Not able to obtain any Certainty, they resolve to go to the *Motissir* for Advice, while every one gives the next Friends some Cloths, to defray the Expences of this Enquiry. Two or three Days after, they run away with the Corps, and bury it as before, either in the Fields, or by *Khinga*; where divers Wizards, called *Kokolos* dwell; throwing over it one of his *Motissir*, that is, a Pot, a wooden Shovel, an Arrow, a Kalabash, a Cup to drink, Tobacco, a Pipe, a Staff, Lances, or such like. They

* Ocell's Africa, p. 496.

† The same, p. 502.

* Batel, in Purch's Pilgrims, p. 985.

† Ocell, as before.

fore, p. 216.

* In the Original, *Chinga*.

This must be *Kinga*, and *Kokolos*, *Chikolos*. See before.

also continue their Lamentations two or three Months longer.

In searching after the Cause of his Death, they go to the *Kunga* (Ganga) or Wizard, sitting upon the Ground behind a House, and lay a great Knife before him, which he often touches, and then rubs his Hands one upon another: Then they say, *Such an one is deceased, or dead, we have buried him; is he brought to his End by Witchcraft? or have his Mokissos killed him?* If, upon this, the Hands begin to strike hard upon one another, without any more Rubbing, they take it for granted that he was killed by his *Mokisse*. If the Hands, in rubbing, happen to strike one another, and he bring them right again with clapping, they begin once more, and say, *Such an one is dead, and brought to his End by Mokissos, or Witchcraft: Where dwells he? Was bath done it? Is he of his Acquaintance? Man or Woman? By what Mokissos was he bewitched? And what Cause*

of had they for it? and the like. Sometimes they run two or three Months from one Town and Gang to another, and leave no *Mokissos* almost unasked, till they suppose how it was done, or in what Town the Offender dwells, or under whom he lives. If they dare not name the Person, they take the whole Town; and having obtained Leave of one of the Nobility to make the Enquiry, go to the chieft of the *Bonde* (or *Bondas*) called *Kunda*, and look-out for some to administer the *Bonde-Drink*.

NEXT Morning, they all come to the *Boani*, or Hamlet, setting themselves down in the Market, if there be one. Then the *Bonda* takes-out of every Hamlet, a Man, who drinks for the Whole. If one of these fall, those of the Hamlet for which he drank, must hand the Cup one to another; because they believe the guilty Person hides himself therein.

If the Men escape, than the Women drink, not for themselves, but for others in their Names; and if there fall one, or more, the Women for whom they drink are taken for guilty, and, as Sorceresses, are put to Death.

It is remarkable, that the People of *Loango* will suffer no Stranger to be buried in their Country. If any *European* chance to die here, he is carried in a Boat two Miles from Shore, and thrown into the Sea. A *Portuguese* Gentleman, who came to trade here, happening to die, was buried, and lay four Months; but that Year it not raining so soon as usual (which is in December) and the People wanting Rain for two Months, their *Mokissos* told them, that the Chri-

stian who was buried must be taken-up, and thrown into the Sea. Within three Days they had Rain.

Loango King. *Monarch of Loango*. *The Cause of Death*. *His Strangers buried here*.

S E C T. III.

GOVERNMENT of *Loango*. The King, and his State.

Antient State of Loango. King revered as a God. Officers of State. His Power. Law relating to Theft. Trial, by drinking the Imbondo Liquor: How administered: Guilty how punished. King's Wife; and nominal Mother. Inheritance of the Crown, and Royal Family. Death to see the King eat or drink: Influences: King's Banqueting-House: The Royal Throne: His Time of supping: His State when he appears in public. Musical Instruments. Way of saluting the King. Criers, their Office: His Dwarfs. Harveft Solemnity. His Audiences. Leopard Hunting. Funeral of the King. Nobility much honoured.

LOANGO, according to *Dapper*, was antiently divided among several *Mani*, or Lords, of *Loango*.

At length, quarrelling among themselves, one of them, who boasted his Extract from *Lirri* in *Kakongo*, politically made League with some and fell upon others. These being subjected, he picked a Quarrel with the rest, who by Degrees all submitted. Having thus subdued the whole Country, he divided it among his chief Counsellors, leaving his own Territory to a Deputy, and went and lived in *Piri*: But the Place he first settled in not pleasing him, he removed his Seat to *Banzat Loangiri*, or rather *Loango*, in the same Province.

MEROLLA observes, that *Loango* was formerly subject to *Kongo*; but that some Time past the Governor, or Vice-Roy, not only got himself to be proclaimed King of all that Country, but took-in so much more Land belonging to his Master, that his Dominions are at present extremely large and wholly independent.

BATTEL informs us, that the King of *Loango* is respected like a Deity, being called *Samba* and *Pongo*, that is, *God*. They believe he can give Rain when he has a Mind. In December the People gather to beg it of him, every one bringing his Present. Then his Majesty appoints a Day, and all the Lords, or Grantees, assemble with their Men as armed for War. These present themselves by Turns before the King, with their Bows and Arrows, shewing their Dex-

* *Ogilby's Africa*, p. 501.

p. 490.

† In *Lopez's* Time, this King was in Amity with him of *Kongo*, to whom he was said to have been subject formerly. *Pigafetta's Relation of Kongo*, p. 31.

* *Battel*, in *Peregrin's Pilgrimage*, p. 981.

† *Ogilby*, as before,

* *Merolla's Voyage*, p. 651.

Leango.
Kingdom.

terity, and kneeling at his Feet, who thanks them for their Duty. He sits in an open Place, where there is a Carpet spread on the Ground, about fifteen Fathoms in Circumference, of fine *Enfers*, which are wrought like our Velvet. On this Carpet is his Seat, or Throne, about a Fathom from the Ground. Then he commands his *Deuter* to strike up: These are Drums, so large that one cannot carry them. He has also eight *Pongis* (or Trumpets) made of the largest Elephants Teeth, which are hollowed and scraped light. This Music makes a horrid Noise. After this, the King rises, and standing on his Throne, shoots an Arrow towards the Sky; and that Day there is great Rejoicing, if there be Rain. The Day *Battel* saw this Ceremony, it rained hard, which confirmed the People in their Superstition.

Officers of
State.

The King of *Leango*, who is styled *Mourisse*, and *Mani Leango*, or the King of *Leango*, hath several State Counsellors, entitled *Mani-Bomma*, *Mani-Mambo*, *Mani-Beloor*, and *Mani-Bellulo*, *Mani-Kinga*, *Mani-Matta*, and the like.

MANI-BOMMA, which is as much as Lord Admiral, is the chief of all, and hath under his Jurisdiction *Leangiri*. The second, *Mani-Mambo*, supervises *Leangumanga*, having generally two or three others joined with him in Commission. The third, *Mani-Beloor*, is Superintendent over *Khilanga*; he also has the Charge of what relates to the *Dakkins*, or Sorcerers, and the *Bendes*. *Mani-Bellulo* governs the great Province of *Khilungiamhang* as a free Lord, without acknowledging any Subjection to the King. *Mani-Kinga* is Lord-Lieutenant of *Piri*; and *Mani-Matta* Captain of the Guard, *Matta* signifying a *Bow*. The King for managing his Affairs hath several other inferior Officers; among these the great Butler bears no small Sway. Lastly, every Division of the Country hath a particular Nobleman appointed by the King, like Justices of the Peace in the Hundreds here in *England*.

His Power.

The King of *Leango* is reputed a potent Prince, being able to bring numerous Armies into the Field, and dreaded by the Kings of *Kalongo* and *Angoy*. The Soldiers, according to *Pigafetta*, are armed with long Targets, which cover almost all their Bodies, made of very hard and thick Hide of a Beast, called *Empatas* here, and in *Germany*, *Darts*. Their offensive Weapons are Darts, with long and large Heads of Iron like Halberds, or the ancient *Ramus* Pilum, or Javelin. In the Middle of the Staff there is a Sort of wooden Handle, by Means of which

they cast them with great Force. They carry *Gourmets*, also certain Daggers, which are in Shape much like to the Heads of their Darts.

There is not punished by Death, except a *Lawbreaker* against the King; but the Things stolen must be *Restituted*. He made good by the Thief or his Friends, and himself exposed bound in the Middle of the Street. If the Party hath nothing, the Offended makes his Relations work for him till he receives the Full of his Losses. In all Cases where an Oath is required, they swear by the King, speaking these Words, *Figa Manicanga*; but the highest Oath is the drinking of the *Benda* or *Imbenda* Liquor.

The *Imbenda* (or *Imbunda* and *Benda*) is the Root of a little Tree or Shrub, and about the Thickness of a Man's Thumb, but six Inches long, resembling a white Carrot. This Root is scraped into Water, and brewed in Gourds. The Liquor is as bitter as Gall, (for the Author tasted it) and is so strong, that one Root would serve to try an hundred People. They scrape it into Water, and if too great a Quantity be infused, it occasions a Suppression of Urine, and it strikes up into the Head; inebriating to such a Degree, that the Person falls down as if dead, in which Case he is pronounced guilty.

DAPPER, who says this Root is of a russet Colour, very bitter and astringent, adds, that it acquires Power and Virtue by the Incantments of the *Ganga*, or Conjuror. The Portion of Liquor given to each is about a Pint and an half.

BATTEL informs us, that when a Man is suspected of any Crime, he is carried either before the King, or before *Mani-Bomma*, who is a Sort of Judge under him. If the Matter cannot be proved against him by Oath, the Person suspected is sworn by the *Imbenda* Drink.

DAPPER says, that if any Sorcery or Theft be laid to a Person's Charge, and it cannot be ascertained by the *Ganga*, or Conjuror, the Accused is obliged to take the Drink.

By this *Benda* (or *Imbenda*) Drink also they find out the Cause of Events. It is their Belief, that no Man dies a natural Death, but must be brought to his End either by himself, or another: Thus when any one falls into Water, and is drowned, they will not ascribe it to Accident, but maintain he was bewitched. If any be killed by a Tiger or Wolf, they affirm, that it was a *Dakkin*, or Sorcerer, who had, by the *Makissis*, assumed such Shapes. When a House or Goods happen to be burned, they say that one of the *Makissis* hath set it on Fire; or if they have a

* Yet no reasonable Person will believe it was procured by either the Prayers or Charms used by this King.

* *Purchas's Pilgrims*, vol. 2. p. 980.

p. 34.

* *Ogilby*, as before.

* The same.

* Before, called *Dakkin*.

* *Ogilby's Africa*, p. 503.

* *Pigafetta's Relation of Kings*,

Battel, in *Purchas's Pilgrims*, vol. 2. p. 983; and vol. 5. p. 774.

Loango more than usual Drought, they say a *Bickisso* hath a Crime, he must die; if a trivial Offence, he *buys* his Discharge with a few Slaves. *Gov. Minter*
not his Delire, and therefore keeps back the Rain. Now to discover these Matters, the Trial of the Drink is practised.

Here what THE Complainant goes to the King, and beseeches him to appoint an Administrator of the *Benda*, for which he pays the Due. These *Benda*-Givers are about eight or ten Persons, who meeting in a broad Way, sit down upon the Ground; and about three in the Afternoon, the Complainers coming with their whole Retinue, the *Benda*-Givers swear them by their *Fetichs*, which stand round them, to discover the Truth. The Accused with his Family, (for seldom one alone, but commonly the whole Neighbourhood is accused^a) standing in a Row, come one by one to the *Benda*-Givers, (who have a little Drum, upon which they continually beat) and receiving the Quantity of Liquor, retire to their Places^b.

AFTER this, one of the *Benda*-Givers rises up and sings certain Songs of a Banana (or Plantain) Tree after the Accused^c; requiring him to fall if guilty, if not, to stand up and make Water, in Token of his Innocency. Then the *Benda*-Giver cuts the Root, that every one may walk up and down over it. If one or other of them chance to fall, then the Standers-by set up a loud Cry, and the Party fallen lies like a possessed Man, horribly convulsed and speechless. Thus they hold for a certain Sign of Guilt. If it be a criminal Matter, or the Convict hath many ill Willers, the Accusers carry him before the King's Court naked, (for the Master of the *Benda* takes his Cloaths and Cap as his Fees) where he is sentenced to be hewed in Pieces: Then they lead him about a Quarter of an Hour's Journey from the Place of Trial to a broad Way, and there cut him in Pieces^d. But if it be only some Peccadillo, or they have a Mind to spare the Accused, then with Man's Ordure, mingled with Water and some green Herbs, poured into his Mouth, (which is the only Antidote) they seek to expel the Poison. The Innocent are conducted home with Acclamations. Some have Permission for their Slave to drink in their Strand; but if he falls asleep, the Master himself must take it, and in his Sleep the Antidote is given. If the Master fall, and it be a

Guilty, and punished.

Crime, he must die; if a trivial Offence, he buys his Discharge with a few Slaves.
 THE *Benda*-Givers often use great Juggling and Impollure; for though a Person be ever so innocent, yet, says the Author, they will with their Sorcery make him fall, if either the People hate him, or the Accusers be great; for generally the Poor suffer^e. *Battel* thought the Wizard, who distributed the Water, to be partial; and that he gave the strongest Water to those he had a Mind to kill, though he manages so cunningly that none can perceive it. He adds, that this Ceremony is performed in the Town of *Loango* almost every Week in the Year, so that Multitudes are destroyed by it^f.

THE King hath (by Report of the Blacks) *King's Affair and Mother*
 near seven thousand Wives, who work no less than other Women. When one of these proves with Child, a Person must drink the *Benda* for her, to know whether she had to do with any other besides the King. If the Man falls, she is condemned and burnt, and the Adulterer buried alive.

THE King always appoints a grave experienced Matron, whom he calls his Mother, and reverences more than his own. The Power of this Lady, who has the Title of *Makinda*, is very great; and the King is obliged, in all weighty Affairs, to use her Counsel: Nay, if he provokes her any way, and doth not grant her Suit speedily, she may take away his Life. When she is disposed to divert herself, she chooses the Man she likes, and her Children are reputed of the royal Race: If her Gallants meddle with other Women, they are punished with Death.

WHEN the King dies, his Children succeed *Succession of the Crown*
 not, but the Crown devolves to his elder Brother; and for want of Brothers, to his Sisters Children.

SUCH as have Pretensions to the Crown, reside in Towns more or less distant from the Court, according to their Claims. The *Mani-Kor*, or Prince of *Kay*, a great City^g, about five Miles North North-West from *Loango*, is next Heir to the Throne. *Mani-Buk*, the second, dwells at *Bekie*, a Town fourteen or sixteen Miles up the Country. *Mani-Sallaga*^h, the third, at *Sallaga*, a pretty large Town, thirty-five Miles North of *Loango*. *Mani-Kat*, the fourth, in

^a *Battel* says, often five hundred appear to take the Drink. *Parobai's Pilgrims*, vol. 2. p. 983. ^b *Opilly's Africa*, p. 987, & seq.

^c *Battel* says, the *Ganga* or Priest, who administers the Liquor, hits every one with a Plantain Stick, repeating certain Words. *Parobai*, as before, vol. 5. p. 771.

^d *Battel* says, if they turn giddy and fall down, the People quickly dispatch them with Knives: In another Place, that as soon as the People perceive them to stagger, they cry, *Undoko, Undoko*, that is, *Naughty Wretches*, and knock them on the Head, then dragging the Body to some Precipice, throw it over.

^e *Opilly*, as before, p. 400.

^f *Parobai*, as before, vol. 2. p. 983; and vol. 5. p. 772.

^g See before, p. 208. c.

^h In *Opilly's Catalogue*. Written also *Sallag*, and *Sallaga*, and *Sallage*.

Laongo the Village *Kat*, about fifty Miles from *Laongo*, a
Kingdom *Mani-Inyami*^a, the fifth, at *Inyami*, a Hamlet
 Southwards towards *Kalongo*.

And royal On the Decease of the old King, *Mani-Kay*
Family succeeding *Mani-Bekke*, *Mani-Bekke* is removed
 to his City, and the other Lords nearer the Court.
 The King's youngest Brother, who resides in
Khalafu^b, removes from thence to *Bekke* on the
 first Vacancy; and in case he hath a Child, and
 has offered sacrifice to their *Kares*, or banished
 Gods, he comes to *Kay*, the next Place to the
 royal Seat.

AFTER the King's Decease, the *Mani-Kay*
 enters immediately upon the Government, but
 continues near six Months in his own City without
 going to the Court, till all the Ceremonies of
 the Funeral are performed^c.

BATTEL mentions only four Lords who
 had Pretensions to the Crown in his Time, re-
 siding at *Kaye*, *Bak*, *Salag*, and *Kabango*. These
 were the Sons of the King's Sister, for his own
 Children never inherit. *Mani-Kaye*, the Heir
 apparent, had his Court and Train as Successor
 to the Crown, *Mani-Bak* was to assume the Title
 of *Kaye*, *Mani-Salag* that of *Bak*, and *Mani*
Kabango that of *Salag*, a new Lord being sent
 to *Kabango*. The Mother of these Princes, called
Masi-Lomba, was the first Woman in the King-
 dom. She chose her own Husband, (or Gallant)
 and when she was weary of him, turned him off
 and took another. These Princes are greatly re-
 spected, whoever passes by them, kneeling and
 clapping their Hands^d.

THE King commonly wears Cloth or Stuff
 brought by the *Portuguese*, or other Whites.
 His Majesty and great Noblemen have, on their
 left Arm, the Skin of a wild Cat sewed together,
 with one End stuffed.

He keeps two several Houses, one to eat in,
 and the other to drink in. He makes two Meals
 a Day, the first in the Morning about ten o'Clock,
 where his Meat is brought in covered Baskets,
 near which a Man goes with a great Bell to give
 Notice of the Coming of the King's Dishes.
 Then his Majesty leaving Company, goes in to
 dine, and the Servitors retiring, he shuts the
 Door^e, for whoever sees him eat or drink, must
 be put to Death.

It happened, that a Nobleman's Child, about
 seven or eight Years old, fell asleep in the Ban-

queting-House, and when the King was drinking
 awaked; whereupon it was instantly sentenced
 to die, with a Reprieve only for six or seven
 Days at the Father's Request, with whom he
 came. That Time elapsed, the Child was struck
 upon the Nose with a Smith's Hammer, and the
 Blood dropped upon the King's *Mokisso*, and
 then with a Cord about his Neck was dragged
 to a broad Way, to which Malefactors are drawn,
 who are convicted by the Trial of the *Bondo*^f, or
Imbundu Drink.

BATTEL relates a more remarkable Instance
 in the King's own Son of twelve Years old, who
 happening to come in when his Father was
 drinking, his Majesty commanded he should be
 well clothed, and Victuals given him: But as
 soon as he had eaten and drank, he was cut in
 Quarters, which were carried about the City
 with Proclamation, that it was for seeing the
 King drink^g.

THIS shocking Passage is confirmed by a pa-
 rallel Case related by *Brown*, who declares, that
 he was actually present when the King's Son,
 but nine Years of Age, rising and running to his
 Father's Embraces, while he was yet drinking,
 the great Priest cried-out, that the Child must
 be put to Death^h; and that immediately his
 Head being cleft with a Hatchet by an unknown
 Hand, the Priest rubbed some of the Blood on
 the King's Armⁱ.

THIS Law extends even to Brute Animals,
 as happened to a fine Dog presented the King by
 a *Portuguese* of *Laanda*, which not being well
 looked to, ran smelling after his Master, and
 coming to the Room where the King was at
 Dinner, thrust it open with his Nose, where-
 upon the King ordered it immediately to be
 killed^j.

THE Reason of this Custom, *Battel* informs
 us, is a superstitious Notion which prevails, that
 should the King be seen either eating or drinking,
 he would presently die^k. Although he always
 eats alone, it seems he sometimes drinks in Com-
 pany: But in presenting him the Cup, the Bearer
 turns his Face and rings the Bell, on which all
 present fall on their Faces, and rise not till the
 King has done^l. Whoever drinks in his Ma-
 jesty's Presence, must turn his Back towards
 him. None may drink out of his Cup besides
 himself; nor any eat of the Food he hath tasted,
 but the Remainder must be buried in the Earth.

^a In *Ogilby's Inyami*.

^b *Purchas's Pilgrims*, vol. 2. p. 981.

^c Like a Table, and that when he has done, he knocks and comes out.

^d *Purchas*, as before, p. 980.

^e *Brown's Navigat.* in *de Br's Ind. Orient.* Part. 1. Append. p. 12.

^f That they think to divert the Evil from the King by putting to Death one, as it were, in his Stead.

^g *as before*.

^h *Ogilby's Africa*, p. 503.

ⁱ *Battel* adds, that his Victuals are set on a Bench,

^j *Ogilby*, as before, p. 505.

^k The same cruel Custom is observed at *Arab*. See before, p. 721. c.

^l *Ogilby*, as before.

^m *Purchas*, as before.

Loango
Kongon.
King's Ban-
queting-
House.

WHEN the King hath done eating, he goes, accompanied in State with the Nobility and Officers, followed by a Crowd of People, to his Banqueting-House; the greatest and most sumptuous Structure in all his Court, where all difficult Causes are decided in his Presence.

This House stands in a Plain, and is fenced with Palm-Tree Boughs. The Front is open for the Benefit of Air, and about twenty Foot backwards is a Screen or Partition quite across, to keep the Palm-Wine from the Sight of the People. This Partition hath Hangings from the Top to the Bottom, made of twisted or quilted Leaves, called by them, *Kumbeli*; and close to it appears a *Tiel* or Throne, made with very fine little Pillars of white and black Palmito Branches, curiously wrought in the Manner of Basket-Work.

The royal
Throne.

THE Throne is about four Foot long, in Height one and an half, and in Breadth two. On each Side stand two great Baskets of the same Work, made of red and black Wicker, wherein, as the Blacks say, the King keeps some familiar Spirits for the Guard of his Person. Next him sit on each Side a Cup-bearer: He on the right Hand reaches him the Cup when he is minded to drink; the other's Office is to give Notice by striking two Iron Rods, about the Thickness of a Finger, and pointed at the End, one against the other. At this Signal the People, as well within as without the House, grovel with their Faces in the Sand, and remain in that Posture so long as the Iron continue ringing: Then rising, they wish him Health by clapping their Hands, which is a Mark of Respect, like putting-off the Hat in *Europe*. However, the King drinks here seldom, except for Fashion Sake; and then not till about six o'Clock in the Evening; or later, but sometimes retires at four to recreate himself among the Wines.

Time of sep-
ting.

ABOUT an Hour after Sun-set, the King repairs a second Time to the Place set a-part for eating, where Victuals are prepared for him as before; after which he visits his Banqueting-House again, where he remains usually about nine Hours. In the Night one or two Torches are carried before him.

THE Banqueting-House seems to be the Hall of Audience *Battel* speaks of, who says it is very long, and at twelve o'Clock is full of great Men, who sit on Carpets spread on the Ground, and continues full of People till Midnight. The King was never to be found but in the Afternoon, when he gave Audience. His Predecessor *Jombo* never would speak to any in the Day,

* Perhaps it should be, among his Wives
afterward, *Gynde*.
Ire. p. 213. b.

* *Ogilby's Africa*, p. 506.
* *Parochial's Pilgrims*, vol. 2. p. 980.

* *Ogilby*, as before.

* In *Parochia*, *Gemini*;
* *Battel* calls them *Pengo*. See be-

Loango

Kingdom.

these together, sometimes striking with the Palms of the Hands sideways, sometimes with a Stick and one Hand.

THIS third resembles a Pan or Sieve, such as they use for Meal, but the Wood thicker and deeper; round about which are cut long Holes, two and two together: In each Hole, which is about a Finger's Length, they put two Copper Plates, fastened with Copper Pins. This Instrument, when shaken, gives a tinkling Sound like the little Bells on the Wheel.

AT this Time many of the Nobility salute the King, by leaping with great Strides backward and forward two or three Times, and swinging their Arms. Having advanced in this Manner, which is called *Khilamba*, the King and his Nobles receive them with out-stretched Arms; and they clap their Hands two or three Times, and then cast themselves at his Majesty's Feet into the Sand, rowling over and over into it, in Token of Subjection. Such as are extraordinary Favourites, having performed their Exercise, run directly to the King, and leaning with both Hands upon his Knees, lay their Heads in his Bosom.

THE chief Noblemen have a Seat separate from the King's, to which, for their greater Honour, some of the inferior Subjects make the *Khilamba*, or leaping Salute; and sometimes not only Noblemen salute one another so, but the King himself uses it to them, though seldom.

BEFORE the running Passage, about the King's Seat, stand three or four Criers with Iron Instruments in their Hands, shaped like Sheep's Bells, but thick and heavy; upon which they strike with a Stick to give Notice of Silence, from whence proceeds a dull and coarse Sound. These Criers are also Officers of the City, to proclaim the King's Orders, and to signify when any Thing is lost or found.

BATTEL Bays, the King has a Bell, (like a Cow-Bell) which is such a Terror to Thieves, that none dare keep any stolen Goods after they hear it. *Battel* lived in a little House built after the Loango Manner, and had hanging by his Wall his Fowling-Piece in a Cloth Case, which, more for the Sake of the Case than the Cloth, was stolen. On Complaint, this Bell was carried about and rung, and the Gun next Morning was laid at his Door. Another Person recovered a Bag of Beads of an hundred Pound Weight in the same Manner.

BEFORE the King's Cloth sit some Dwarfs, with their Backs towards him, their Heads are of a prodigious Bigness; but for more Deformity, they wear the Skin of some Beast tied about them. The Blacks say there is a Wilderneis,

where reside none but Men of such a Stature, who shoot the Elephants. The common Name of these Pygmies, is *Bakke Bakke*; but they are also called *Mima's*. There sit also before the King some of the white Men before-mentioned. This public Appearance of the King begins commonly about three o'Clock in the Afternoon, and continues till four or five.

FROM the first to the fourth of January, being the Seed-Time, the Women are employed in breaking-up the King's Land for the Space of two Hours going in Length, and one in Breadth: Most of the Men are all the while in Arms, and in their Habits, marching to and fro, to see that they are not idle, and to take Care no Violence be done to any. On this Occasion also the King shews himself at three o'Clock in the Afternoon, in his highest State, to encourage them to work; and in the Evening they all eat at his Charge: So that those Days are accounted high Festivals.

IN like Manner must every Nobleman's Subjects with their Women till the Land; and when they have performed this Service, they may go work for themselves, choosing where each likes best.

If any Ambassador or Nobleman desire to speak his Address to the King in Person, he must give Notice by the Sound of two or three Hand-Clappers, which every one present in like Manner answers. Then the Suppliant cries our loud, *Empo kasjan binu Panga*, that is, *Hearken for God's Sake*; where-to the People above him answer, *Tisambie Zinga*, which signifies, *Long live God*: After this the Petitioner begins his Speech with the Word *Wag*, usual among them; and ends with the Word, *In Mama, Wag*, which is to say, *I beseech conclude*. Those who have any thing to say against it, begin and end in the same Manner: And this Form is used in all their Pleadings, as well as Warrants and Orders of the King.

WHEN any Nobleman hath shot a Leopard, he brings the Tail to the King upon the Top of a Palm-tree-Pole, and pitches it in the Earth without any Noise or Ceremony.

WHEN the Inhabitants of Loango have lodged a Leopard in the Woods, every one is warned by the Sound of Trumpet to attend the King at the Game. If the Place be far within the Woods, he is carried in a square Seat, about two Foot deep, made of black Tin, and artificially wrought; with two Poles, on each Side one, covered with blue Cloth, borne by four Men, two before and two behind.

BEING come to the Leopard's Den, they beset it round, armed, some with Bows and Arrows, others with Lances and Darts. Before the King,

* *Ogilby's Africa*, p. 508.

the same, by *Battel* called *Matimban*.

* *Purchas's Pilgrims*, vol. 5. p. 770, & 771.

* *Ogilby*, as before.

* These seem to be

standing

Way of saluting the King.

Criers, their Office.

His Dwarf.

Loango Kingdom standing a little elevated, they spread long Nets, a surrounded by the People; who to rouse the Beast make a hideous Noise with Horns, Drums, Shouting, and the like. The Beast having in vain tried all Means of Escape, is at last over-powered by the Multitude, who bring him into the Plain before the King's Palace; where the Hunters triumph over the Carcase with dancing, leaping, singing, and all Kinds of Pastimes.

AFTERWARDS the King appoints divers Noblemen to oversee the stripping of the Leopard, and bring the Skin to him; but the Flesh and Bowels they bury deep in the Earth, to prevent its being dug-up again. The Gall, which they reckon a very venomous Poison, they cut-up in the Presence of many, and fling into a River, that none might make use of it to the Damage of another.

Funeral of the King.

THE Ceremonies at the Funeral of a King are these: First, they make Vaults under Ground, wherein they place the Corps in his richest Habit, upon a Stool, and by him all Manner of Household Stuff, as Pots, Kettles, Pans, Cloths, and Garments. Then they set little Images of Wood and red Earth round the Corpse, representing his Servants and Household Goods. Lastly, the Bodies of many Slaves (killed for the Purpose) are set by the Corpse, either in the same or some adjoining Vault, to serve the King in the other World, and testify, when they come before the great Monarch, (or God) in what Manner he behaved in this Life.

Nobility much attended.

THE common People show great Submission to the Nobility, falling upon their Knees, when they meet one of them in the Street, and turning their Head another Way, signifying thereby, that they are not worthy to look on him; yet, when he speaks to them, they reply: So that they seem to differ from Slaves only in this, that they may, at Pleasure, go into any other Country, while a Slave, without Leave, cannot do.

LORDS of the Court have usually, besides Mansion-Houses, a Wine-Cellar, like the King; where they spend Part of the Day and the Evening, in Eating and Drinking: Some Days they have from two to eight Kalabashes of Palm-Wine, which they drink with their Subjects, excepting what they send to their Women. Their Victuals are commonly brought thither to them, whereof every one present partakes: And here daily People resort to them, to have their petty Differences determined.

SECT. IV.

THE RELIGION, Mokissos, or Images, and Priests of Loango.

Power of their Mokissos: Their various Forms. Way of making, or consecrating them. Solemn Imprecations. Opinions concerning the Soul. Injunctions laid on all Sorts of People. Mokisso Superstition, how kept-up. The most noted Mokisso in Loango: Thunko: Boeff-betta: Their public Devotions: Kikokoo, or Chikokke: A pleasant Passage: Bombo: Makembo: Makongo: Mimi: Koffi: Kimaye: Inyami: Kitouba: Panza: Pongo: Mosuzi.

THE Inhabitants of the Kingdom of Loango, *Power of their Mokissos, and Angels, have no Knowledge of God at all, but only the bare Name^a, which their Language denominates Sambian Pongo^b; but neither care nor desire to learn more. They believe, after this, another Life, but deride the Resurrection of the Dead.*

ALL Acts of Devotion are performed to the Field and House-Idols, of which they have great Numbers. Each has a peculiar Name, according to its Office, or Jurisdiction; to some they ascribe the Power of Lightning and the Wind. These serve as Scatterers, to preserve their Corn from the Fowl and Vermin. To one they give the Command over Fishes of the Sea; to another, over the Fishes in the Rivers; to a third, over the Cattle, &c. some they make Protectors of their Health and Safety; others, to avert Evils and Misfortunes: To this, as an expert Occultist, they commend the Charge of their Sight; of that they desire Instruction in the occult Sciences, and to forestel Destinies. Thus every one has his peculiar Province, and his Power is limited to a particular Place.

THESE Images (which they call *Mokissos*) *their various Forms.* are of various Forms; some like Men: Others are only Poles, with small Irons on the Top, or else a little carved Picture. They stick the Heads of their greater Idols with Hens, or Pheasants Feathers, and their Bodies with all Sorts of Trinkets. Some make them in the Shape of long Ships, which they wear about their Necks and Arms; others of Cords, trimmed with small Feathers, and two or three *Simbos*, or small Horns, with which they adorn their Middle,

^a Ogilby's Africa, p. 510.

^b This must be false, from their Belief of another Life, and their Kings being accountable to the Deity for their Conduct here; besides, his Power is acknowledged in their *Shikoo*.

^c Perhaps it should be *Sambu* and *Pongo*, as *Battel* has it.

^d Exactly in the same Manner as the *Rembo* Priests make their Saints Patrons and Guardians, to cure Diseases and avert Evils.

*Enganga
Kinsmen*

Neck and Arms: Some are nothing but Pots filled with white Earth; others, Buffalos Horns, stuffed with the same Matter, and at the small End having Iron Rings. The most ridiculous Sort of all is made of an ordinary round Pot without Feet: This they fill with red and white Earth kneaded together with Water, a pretty Height above the upper Edges, which they daub on the Outside with various Colours.

THESE Idols (they say) are jealous of one another: So that they are often under a Necessity to make many, lest they should offend such as seem to be neglected: Still making their Addressees indifferently to all, as their Protectors and Guardians.

*Way of
mourning*

To instruct them in making these Idols, they have particular Masters, called *Enganga Motiffe*, whose Skill therein they much admire. When any Person has been advised by the *Enganga* to make a *Motiffe*, he invites all his Acquaintance, Relations and Neighbours to assemble: Then, with their Help, he builds a House for his *Motiffe* of Palm Boughs, wherein he continues the Space of fifteen Days, for nine of which he must not speak; nor, during the whole Time, converse with any-body. On each Side of his Mouth he wears a Parrot's Feather; and if any one salute him, he must not clap his Hands, but strike with a small Stick upon a Block which he holds, made sloping, narrow at the Top, and in the Middle hollow, with a Man's Head carved on the End. Of these Blocks, the *Enganga* hath three Sorts; one great, the other of a Middle Size, and the other small.

AFTER this, the Company repair to a level Place, whereon no Trees grow, and make a Ring about a Fellow with a Drum; who beginning to beat and sing, the Conjuror begins to dance, followed by the rest, and chants forth the Praises of the *Motiffe*, desiring his Aid. The Undertaker also dances about the Drum two or three Days.

At length, the *Enganga* draws near the Undertaker, with hideous Noises and Outcries, and then strikes upon the afore-mentioned Blocks; speaking some Words, and making, from Time to Time, red and white Spots on the Undertaker's Temples and Eye-Lids, the Pit, or Hollow, of his Stomach, and on every Limb, to make him capable of receiving the evil Spirit. At length, becoming possessed, he makes ugly, wry Faces, and stretches his Body in uncseemly Postures, with terrible Shrieks, takes Fire in his Hands, and bites,

*the English
during these*

but without hurting himself. Sometimes their Devils carry him into a Wilderness, where he sticks his whole Body over with green Leaves: Mean while, his Friends use all possible Endeavours to find him out by Beat of Drums, the Sound of which having at last reached the Ears of the Possessed, he repairs thither, and is carried again to his House, where he lieth as if he was dead. Then the Conjuror asks, what shall be inflicted upon him? To which the Spirit makes answer by the Mouth of the Possessed, who all the while foams and works, as if in great Pain. Upon this, they begin again to sing and to dance, till the Devil comes out of him: Then a Ring is set about his Arm, to put him in Mind of his Task.

Religion

WHEN these People swear, they swear by this Ring, wishing, that the Devil, who caused them to wear it, may break their Necks, if what they aver be not true. They are the sooner believed, because they will not swear lightly, nor to any Thing but the Truth. They keep their Words, or Promises, invariably, though to the Hazard of their Lives, as hath often been experienced.

*Solomon In-
struction*

THERE are yet other Sorts of *Motiffe*, or Forms of applying to them: When any one amongst them grows sick, they call upon their Devil: till he enters into the Patient; and then they demand, Why this Man is sick? Whether he has broken his Commandments? and more such Questions: Whereupon, the Spirit answers out of the Mouth of the sick Man, and is, by Promise of some Gifts, hired to cure him.

THEY hold several Opinions concerning the Soul: Those of the King's Family believe, that when any one dies, his Soul is regenerated in some of the same Family; others hold, that the Soul and Body have one determinate End. Some, like the *Greeks* and *Romans*, place the Soul among the Heroes, or else bring them into the Number of their tutelar Household Gods; others give them a common Place of Resort, under the Earth; whilst a fifth Sort make for them little Receptacles under the Roof of their Houses, about a Span in Height; before which Places, when they eat or drink, they make some Offering.

*Opinion con-
cerning the
Soul*

THEY not only believe, as hath been already observed, that none can die a natural Death, but also, that the Person by whose Means another is brought to his End, can, by Conjuror, oblige the Deceased to come out of the Grave, and keep him for his Service. These raised-up Mor-

* By this, they should be Images of some Saints, or Spirits capable of being offended: But the Matter is represented otherwise. * See *Opilly's Africa*, p. 511. * This is to be understood of the *Motiffe*;

who yet, in the Opinion of these People, does not act by the Power of the Devil, but of God. * Here the Priestcraft plainly appears. * *Opilly*, as before, p. 512.

Language
Kingdom *Religion*
tals (they say) are fed daily by Magicians with a Food boiled without Salt; for, it seems, if any Salt should come near it, the Body would follow its Enemy visibly.

Injunctions
and so WHEN a Child is born, they call a *Fetifera* * to enjoin it somewhat to keep as a Law; and this they not only do to every individual Person, but to whole Tribes. The *Fetifera* having asked the Parents, what their own Injunction and that of their Ancestors was? he tells them, that the Oracle, by the *Mokiffo*, has ordered, that the Child shall be enjoined not to do so and so. This the Mother takes Care to inculcate daily to the Infant, that it may be able to keep it when it grows up.

All Sorts
of People. THESE Injunctions are of various Kinds, as that they may refrain from such particular Flesh, Herbs, or Fruit; or that if they eat such Flesh, they must eat it alone, leave none, and bury the Bones deep, that they may not be scraped up again, and eaten by any Beast. Some are forbidden to go over any Water; others to cross a River in a Canoe, yet permitted to walk, swim, or ride through: Some must not shave the Hair of the Head; others, their Beards: Several are commanded to abstain from Fruits of all Kinds, whilst others are allowed to eat of some. With relation to Garments, all Men are obliged to wear a Girdle made of the Skin of some living Creature, which must be fastened, in a peculiar Manner, above their Belly; Caps upon their Heads, or, instead thereof, a Cord; some Covering of Cloths, called *Likongo*, or the like. The Women must go with their Heads uncovered, and wear four or five Cloths of *Kimbi*, *Sumbi*, or *Likongo*, sewed together, beneath their Waist and over the Belly, instead of a Girdle.

If a Man comes into a House, and sits-down unawares upon the Corner of a Bed, wherein a Man and Woman hath lain together, upon being told his Fault, he must go instantly to a Smith, who commonly sit with their Tackling in the open Air. The Smith having heard the Cause of his Coming, blows up a Fire, and taking him by the little Finger of his left Hand, turns it over his Head: Then striking two or three Strokes with his Hammer, and blowing with his Mouth upon his Hands put together, he pronounces some Words with a low Voice; and thus he is absolved from the Fault incurred, by having unwittingly transgressed the Injunction. This Ceremony they call *Pemba-Memba*, that is, a *Benediction*, or *Purification* *.

If an unmarried Man has gotten a foolish Child, he must not eat of the Breast, or Udder, of a Buffalo; but, on getting another more sensible, he becomes free from that Restraint. These and the like Fopperies, they observe with great Exactness; firmly believing, that the *Mokiffo* hath Power to kill, or otherwise punish, when the Commands enjoined by him, or the Promises made to him, are not fully performed: So that all Sickness, Diseases, and Afflictions are ascribed by them to the same Cause.

Mokiffo
Superstition. By the Word *Mokiffo*, they mean a firm Persuasion that they have of something, to which they ascribe a Power of doing Good or Evil to People, and of communicating the Knowledge of Events, past, present, and to come. It cannot properly be called Idolatry (says our Author) because these People have no Knowledge, either of a Deity, or evil Spirit, having no particular Name for the Devil, only they call every Thing *Mokiffo*, where they suppose an over-ruling Power. Whatever is supposed to be done by this invisible Agent is merely the Effect of their own Imagination, or rather of natural Means and the Course of Things. If a Man of a good Constitution lives temperately and chastely, by Command of the *Mokiffo*, he ascribes the Health procured thereby to the *Mokiffo*, who laid-on the Injunction, and not at all to those Virtues themselves, though capable of producing that Effect. On the other Hand, if a sick Man recovers, they never impute it either to the Force of Nature, or the Medicines, but the *Mokiffo* gets the Praise of the Cure which those performed; and if the Patient happens to die of old Age, or by any Accident, yet they believe he was killed by Sorcery, for transgressing against his *Mokiffo*. In this we have a glaring Instance of the Force of Tradition, authorized by Example, especially of the Great.

How Super-
WHAT establishes this Superstition the firmer is, that the Interest of the Grantees, and even of the King, is interwoven with, and depends on it: For Example, the King's Sister, as soon as she hath a Child, goes to reside at the Village *Kine*, and must not eat Hog's Flesh. When the Child is grown-up, he visits the *Maansa*, and dares not eat the Fruit called *Kola*, in Company, but only alone: Afterwards, he goeth by the *Ganga Sineka* *, and then he dare eat no Sort of Poultry, but those killed and boiled by himself; he must likewise bury the Remainder. When

* *Fetiffo* and *Fetifera*, are the Portuguese Terms for what in *Kongo* are called *Mokiffo* and *Ganga*. *Opilly's*
Africa, p. 513.

Whence then can the intelligent, over-ruling Power, supposed to be in the *Mokiffo*, proceed? Yet this Author, as well as others, calls their *Mokiffo*, Idols and Devils; which Contradiction shows, with what Caution Writers are to be read, who treat of the Religions of Foreign Nations; for through Ignorance or Prejudice, they generally misrepresent them abominably.

The Relation here, and elsewhere, is very obscure and faulty in the Sense, as well as Names, owing to the Collector or Translator.

George
Kings

he comes to *Sallish*^a, he hath ether and more a *Mohiss*^b; and so in *Hokke* and *Kay*, till brought to the King^c. Then he is advanced in all Power and Wisdom, as having, in Imagination, attained the active Intelligence of the *Mohiss*.

26. and
Mullins

All Conjurers and Priests are called *Ganga*, or *Ganga Mohiss*, and assume the Name of the *Mohiss* they serve, such as *Thiriko*, *Besh-batta*, *Kikoko*, *Bamls*, *Makemba*, *Makongo*, *Neymi*, *Koffi*, *Kimaye*, *Inyami*, *Kitenba*, *Pouso*, *Pinge*, *Manst*, and innumerable others, which they join to that of *Ganga*.

Thiriko.

THIRIKO is a great Village, four Miles Northward of *Bayre*^d; where there is a great House, built on Pillars, the *Mohiss* resembling a Man. The *Ganga*, who is Lord of the Village, performs the Service every Morning, consisting of some Words and Conjurings; a Youth who stands by him making the Responses. The *Ganga*, at these Times, recommends to his *Mohiss* the Health of the King, the Welfare of the Country, flourishing of the Seed, Success to the Merchants, and full Nets for Fishermen. All the By-standers, at the mentioning of the King's long Life and Health, clap their Hands, in Token of Affection and Assent.

Besh-batta.

WHEN Devotion is paid to the *Mohiss* of *Besh-batta*, he is surrounded with Drummers, Singers, and Dancers: But his chief Ornament consists in a square Pouch made of a Lion's Skin, which he wears about his Neck, filled with little Horns, Shells, small Stones, Iron Bells, dry Sprigs, Herbs, Feathers, Gums, Roots, Seeds, Keys, Rags, Teeth, Hair, and Nails of white Dwarfs, called *Dondras*, and the like: The Outside dressed with Feathers, Strings, Cords, Snips of Cloth, &c. To these are added, two Baskets thick-covered with Shells, Feathers, Iron Hooks, and an Herb fetched from a distant Mountain; in which they cut a Hole, where they pour in Wine, whereof they give often to drink.

THE Simplicity of the *Majors* deserves well to be laughed at; for when they go into the Country, forty or fifty Miles off, to trade, they must have a Bag of such Trumpery, weighing sometimes ten or twelve Pounds, laid over their Pack; and though they are ready to sink under the Burden, yet they will not allow that the Bag is any Way the Cause, but say it rather diminishes than adds to the Weight.

Thiriko
Devotion.

THEIR public Devotions are strange and ridiculous: First, they bring a Bag of Jewels; then

the *Ganga* sits down upon a Mat, and weds a Leather Bag thence upon his Knee, having always some little Iron Bells betwixt his Fingers: After this, he strikes upon his Breast, and paints his Eye-Lids, Body, and Face with white and red, using many strange Motions and Postures of his Body, Hands, Head, and Eyes; now raising his Voice high, then depressing it, and frequently repeating the Word *Mariannana*, to which the rest of the Assembly answer *Ke*. When this hath continued a good while, the *Ganga*, or Conjuror, begins to look as if distracted; so that they must hold him: But by Virtue of a four Water, or Juice, drawn from Cane, wherewith they sprinkle him, he recovers, and then declares what he has received from *Besh-batta*^e; and what must be done in Cases of Theft, Sickness, and the like. But the Cheats and Delusions used by these Priests are so many, that it would be endless to relate them all.

KIKOKOO^f is a black wooden Image, cut in the Shape of a Man sitting; and in *Kinga* (a Town lying by the Sea-Coast, where they have a common Burial-Place) they recite a thousand ridiculous Rhymes concerning him; as, that he preserves them from Death; that he keeps them from being hurt by Sorcerers, or *Doyas*, as they call them; that he makes the Dead to rise out of their Graves in the Night, and forces them to labour, by helping to catch Fish, and drive the Canoes in the Water; and that in the Day he hunts them to their Graves again, with such like Fictions.

It happened formerly, that some Mariners of *Portuguese* Ship, in the Night, stole *Kikoko* out of his House, and brought him on board: But in the Way an Arm and the Head brackling off, when they came to *Loango* the next Time, they durst not venture ashore, without restoring *Kikoko*; so nailing the broken Limbs on again, they reconveyed him in the Dark to his House. Next Day, there arose a Report among the Blacks, that *Kikoko* had been in *Portugal*, and that a Ship with Goods had carried him away thither. Afterwards, a *Portuguese* Ship happening to strike upon the Rocks of *Loango*, they cried, that *Kikoko* had broken the Ship, because the *Portuguese* had driven a Nail into his Head. Thus (like Popish Bigots) they are taught, at every Turn, to defend the Honour of their Images, and to multiply every Accident, for Confirmation of their Folly.

^a This should be *Sallish*, and has Relation to the Removers of those who have Pretensions to the Crown. See p. 225.

^b It should be, doubtless, till he comes to be King, by removing to *Loango*, the next Step from *Kay*.

^c Here written *Kemba*, and afterwards, *Likba*.

^d *Orilly's Africa*, p. 314.

^e Rather, the *Mohiss* of *Besh-batta*.

^f *Orilly*, as before, p. 315.

Leanto Kingdom.
Sombo. WHEN the Bonfires of *Bambo* are made, they lay many Drums upon the Ground, which they beat with their Hands and Feet, sitting round a Post. At this Meeting, the Daughters of the *Kimbo-bambes* all dance, moving their Bodies, Eyes, and Heads like mad Folks, and with obscene Postures, sing certain Verses; wearing upon their Heads a Plume of all Sorts of coloured Feathers, and on their Bodies strange-fashioned Garments, with a red and white painted Rattle in each Hand.

Malumba. *MALE MBA* is a *Mokisso* of great Esteem, and serves to support the King's Health. It is a Mat, of about a Foot and half square, with a Band at the Top; upon which hang some small Baskets, Scallops, Feathers, dried Pipes of *Cassia*, Iron Bells, Rattles, Bones, and other such like Trinkets, all painted red with *Takel*. The Ceremonies belonging to this are performed with little Drums, or Tabers, upon which a Boy strikes with his Hand. Afterwards, holy Water, coloured with *Takel*, taken out of a Pot with a Brush, is sprinkled upon the *Ganga's* and King's Body, while a Hymn upon the Occasion is sung. The Nobility, who assist, receive a red Streak upon their Bodies out of the same Pot; and have the Honour afterwards to carry away *Malumba*, with his Pots, Brushes and Cans, and to hang them in their Places.

Makongo.
Mimi.
Kalli. THE *Mokisso Makongo* is solemnized with Rattles, Drums, small Wicker-Baskets, and red-coloured Fish-Hooks.

MOKISSO Mimi is inclosed in a little Hut, planted round with Bananas and other Trees, being an elevated *Tial*, or Throne, upon which a Basket stands full of all Sorts of Trumpery. The chief of these is a Bracelet of Beads, with some little Sea-Shells, by which there hangs a hollow Piece of Wood, whereon they strike. No Black who hath enjoyed his Wife the Night before, dare be so bold as to touch this *Mokisso*.

MOKISSO Koffe, is a Sack with some Horns, full of Whiting. The Service is performed with Rattles, long Sticks, singing Songs in the Night, creeping upon their Knees, walking, spitting, shouting, tying Rings and Bands about their Bodies, and the like. This they boast as an infallible Preservative against Thunder and Lightning, and to prevent Sickneses.

THE Mokisso of Kimoye (a Town close by *Be-Kimoye ari*) consists of old Pottheads, rotten Blocks, for their Caps, and tattered Rags; so that it makes a most wretched Figure. The *Ganga* plays with the Juggling-Box, painted white, knocks with a new Cap full of Stones, blows in his Hands, strikes his Arms and Navel, sits upon a Skin, and is a rare Physician for those who are well. He causes it to rain from December till May (the rainy Month.) He takes Care of the Sea, Fishery, Canoes, and other Things, accounting himself equal to *Kikoko* himself.

THE Inyami stands about six Miles Southerly from *Laongo*: The *Mokisso* here is a great Image, lodged in a Hut. In the Road hither Eastward, there is a round Hill, which none must ride, or be carried over, but all must cross it on Foot, for otherwise they would pollute it.

KITOUBA is a great wooden Rattle, upon which they take an Oath not to bewitch any body, cause People to be sick, or use other wicked Practices.

PANZA is a Stick like a Halberd, with a Bones, carved Head, and daubed with Red. *Pongo*, and *Island*.

PONGO is a Basket (covered with *Simbo*, and carved Work) full of Trifles.

MOANZI is a Pot, buried in the Ground between some spreading Trees, with an Arrow stuck in it, and a Rope stretched over it, on which some Leaves hang. They who go about with this Pot, wear a Copper Armlet, and may eat *Kola*, but not in Company.

* Before written, *Malumba*.
Ogilby, Buarie, doubleth *Laengo*.

* Before written, *Nijimi*.
Ogilby, as before, p. 517.

* *Ogilby's Africa*, p. 515.

* In

C H A P. II.

A DESCRIPTION of the Kingdom of Kongo.

S E C T. I.

Its Bounds, Extent, Mountains, and Rivers.

Bounds of Kongo. Extent and Compass. Its Situation. Ancient Limits. Mountains. Rivers: The Lelunda: The Ambria: The Enkoque Matari. The Loze. The Onza. The Libongo. The Danda. The Bengo. The Koonza, or Quanza. The Zaire: Its Name, whence: Its Source. Lake of Zaire: Mermaids: Rivers falling into it: Its Mouth: Force of the Stream. Cape Padron. Island of Horfes: Of Bomma: Of Quintalla: Of Zaira-Kakongo. Fish. Bamba Province: Division into Lordships, and Territories: Quansa: Kalle: Kovanongo: Kanvanzongo: Muffula: Quinghengo: Kahonde: Oanda: Quina: Bamba: Enfala: Sovato, and Quatingo: Bamba Town. Silver and other Mines. The Inhabitants. The Duke's Power: Quizama Province.

*Bounds of
Kongo.*

LÓPEZ has taken no small Pains to describe the Bounds of *Kongo*, considered in a strict or proper Sense. But, while he studies to be very particular, he falls into Confusion: He says, the Kingdom of *Loango* lies to the North of it, and yet bounds it by a Line drawn from Cape St. Katbarine to the Confluence of the River *Fumba* with the *Zaire*, (the Space of six hundred Miles) which takes in *Loango* itself. According to the same Author, it is bounded on the East by the Mountain of *Crystal*, extending Southward from the Mouth of the *Fumba* to the *Serras de Sal*, or *The Hills of the Sun*, to the left-Hand of which rise the Hills of *Sal Nitre*; thence crossing the River *Berbela*, which descends from the Lake *Athelunda*, the Eastern Border ends to the South, in Length six hundred Miles *.

Its South Limits begin at the *Serras de Plata*, or *Mountains of Silver*, where the Eastern end, and extend to the *Baia das Vacas*, or *Bay of Cows*, on the Coast, four hundred and fifty Miles. The Author adds, that this Southern Line parts the Kingdom of *Angola* in the Middle, leaving to the South the said Mountains of *Silver*, be-

yond which is the Kingdom of *Matama* †, or *Mataman*: So that it rather divides the Kingdom of *Benguela*, than *Kongo*.

FROM the Mouth of the River *Koonza*, or *Bacon* and *Quanza*, Northward, to the River called *Lai*, *Barreiras Vermellias*, or *The Red Pitts*, are three hundred seventy-five Miles. These are the Ruins of certain Rocks worn by the Sea, which, when they fall down, appear of a red Colour. From thence, in a direct Line Eastward, what the King possesses extends four hundred and fifty Miles. Thence Southward, passing by the Hills of *Crystal*, (others different from those of *Angola* before-mentioned) and Mountains of *Sal Nitre*, and crossing the River *Berbela* (or *Berbela*) at the Foot of the Mountains of *Silver*, to the Lake *Athelunda*, are five hundred Miles. Lastly, from hence along the River *Koonza*, which issueth out of the said Lake, to its Mouth, are three hundred and sixty Miles: So that the whole Circumference is one thousand six hundred and eighty-five Miles. The greatest Breadth of *Kongo*, beginning at Cape *Padron*, at the Mouth of the *Zaire*, and striking through the Middle of it, over the Mountains of the *Sun*, and of *Crystal*, where it endeth, is six hundred Miles †.

ACCORDING to the best Idea we have at present of the Geography of these Parts, *Preter Kongo* is bounded on the North by *Loango*, and the Kingdom of *Makila*, or *Auzila*, from whence it is separated by the River *Zeyre*; on the East by the same Kingdom, and that of *Matamba*; on the South by *Benguela*; and on the West by the Ocean.

It lies between the second and eleventh Degree of South Latitude, and between the thirty-second and forty-first Degree of Eastern Longitude; extending in Length, from North to South, five hundred and sixty Miles, and in Breadth, from West to East, four hundred and twenty Miles.

ANTIENTLY, the Dominions of *Kongo* were *Antient* of much larger Extent, comprehending many other Countries, which, in Process of Time, fell-off from it; as the *Abundos*, *Matama*, *Quizama*, *Angola*, *Kakongo*, the Kingdoms of *Kongere*, *Amdura*, and the *Pangchangui*, the *Anzi-quo*, *Anziquana*, and *Loango* ‡.

* *Pigafetta's Relation of Kongo*, p. 30, & seq.

† The same, p. 43.

‡ The same, p. 38.

* The same. The *Anzika* and *Anzika*, seem to differ only as the People and the Country they inhabit.

Kongo. THE Mountain of *Cristal* before-mentioned, is so called, because of the great Quantities of all Sorts found there. It is great and high, and not inhabited at Top. The Hills of the *Sun* are denominated from their Height; but it never snows upon them, and they bear no Trees.

River. KONGO is well watered with Rivers; the chief of which, reckoning from North to South, are the *Zaire*, *Lelunda*, *Ambria*, *Enkokegus-Metari*, *Lexe*, *Onza*, *Lilongo*, *Danda*, *Dongo*, and *Kaanza* (or *Quanza*.)

Trakelunda. THE River *Lelunda*, which signifies a *Fountain*, springs out of the same Lake with the *Kaanza*, or *Quanza*. In its Course, it passes close by the Foot of the Mountain *St. Salvador* stands upon, receiving by the Way another River that cometh from the great Lake. In the dry Season it may be crossed over on Foot. From the Mountain, the *Lelunda*, or *Lelunga*, runs, with many Windings, West south-West, to the Sea, into which it falls with a strong Current; but in Summer is so shallow, that it is not passable with Vessels of any Burden. The Blacks frequent it with Canoes, notwithstanding the Hazard of Crocodiles.

Trakambria. THE *Ambria* has a Harbour at the Mouth, and runs within four Leagues of *St. Salvador*. It lies in six Degrees South Latitude, a great River and full of Fish, but rocky at the Entrance, yet passable enough for small Boats. It hath the same Original with the *Lelunda*. The Water seems muddy, caused by the Swiftness of the Stream, at whose Edges begins the Dukedom of *Bamba*. Thirty Miles up this River is a Ferry, where every Traveller, for his Passage over, must pay a certain Toll to the King of *Kongo*. On the South Banks of it many People inhabit, who get their Living by making of Salt, boiled off Sea-Water in earthen Pots. But it proves grey and sandy; yet they drive a great Trade with it to *Pamba* and several other Places.

Trakankumari. THE *Enkokegus-metari* (or *Enkoke-metari*) whose Source is unknown to Europeans, is in a Manner of no Use, great Flats and Sands stopping-up the Mouth; so that it will not bear a small Boat, and within so scanty of Water, that a Canoe can hardly make Way.

Trakolze. THE *Lexe*, another mean Brook, has no Harbour, yet up in the Country is passable for a Boat. About twenty Miles upward, there is a Ferry, where all Travellers, for going over, must pay Custom to the Duke of *Bamba*.

Trakolze. THE *Onza*, or *Onzeni* has a Haven, but is fordable, and not to be sailed by any Vessels, because of its Shalowness.

THE *Libonge*, by *Lopez* called *Lembo*, has neither Haven, nor Depth for Ships to enter it.

THE *Danda*, a large River, capable of receiving Vessels of an hundred Tons. It hath at the Mouth five or six Foot Water. It is full of Fish, though pestered with Crocodiles and Sea-Horses. It runs through fruitful Grounds, somewhat high on the South Side, but low on the North for two Miles.

THE *Benge*, by some taken for a Branch of the *Danda*, is another great River. It affords good Sailing with Sloops, about forty Miles upward, and in the Mouth has sometimes seven or eight Foot Water, notwithstanding the Flats of Sand. It has its Source at a great Distance, and so inundates in the Time of Rain, during *March*, *April*, and *May*, that with the Violence of its Stream, it sometimes brings away much of the Earth on one Side, which either joins again on the other, or else is carried into the Sea.

THE River *Kaanza* (or *Quanza*) issueth from a little Lake, fed by a certain River that floweth out of the great Lake which is a principal Spring of the *Nile*. It is at the Mouth two Miles broad, and small Barks may sail-up against the Stream about an hundred Miles, but it hath no Haven.

THE *Zaire* is a very large River, the greatest in all *Kongo*. *Morilla* tells us it had this Name from the Ignorance of the first Discoverers, who putting into it, and asking the Blacks, what River and Country that was? they not understanding him, answered, *Zeros*, that is, in the *Kongo* Tongue, *I cannot tell*; which Word has been corrupted into *Zaire*. After this, on one of the Points at the Mouth, the Portuguese planted a Cross of fine Marble; which being sometime after found by the *Hollanders*, they out of Envy (he should have said, Zeal or Indignation) broke it to Pieces: Nevertheless, so much remained of it when the Author was there, as to discover plainly the Portuguese Arms on the Ruins of the Basis, with an Inscription under them in Gothic Characters, though not easy to be read.

THIS great River, according to *Lopez*, derives its Waters from three Lakes; the first, *Zambre*, the second, *Zair*, and the third a great Lake from whence the *Nile* is supposed to draw its Original: But *Zembo* is the principal Head,

^a *Pigafetta's* Relation of *Kongo*, p. 38.

^b *Pigafetta*, as before, p. 26.

^c *Ogilby*, as before, p. 528.

^d *Ogilby*, as before, p. 528.

^e *Pigafetta*, as before, p. 21.

^f *Morilla* says it is more probably took its Name from the River and Town of *Zair*, eighteen or twenty Leagues within the Mouth, mentioned before, p. 207.

^g *Dr L'Isle*, in his Map, makes it rise at the Foot of the Mountain.

^h *Ogilby's* *Africa*, p. 527.

ⁱ The same ^j and *Pigafetta*, as before.

^k *Ogilby*, as before, p. 528.

^l *Morilla's* Voyage, p. 109.

Kongo
Kingdom
Lovers of
Zaire.

from whence the Nile, the Zaire, and other Rivers proceed which water Africa on all Sides. *MEROLLA* observes, that this River is commonly said to take its Rise from a vast Collection of Water in the Kingdom of *Matamba*, which dividing itself into two principal Streams, one runs through the Country forming this River *Zaire*, and the other flows towards *Egypt*, being the Nile.

THE same Author adds, that in this vast Lake are to be found several Monsters, of which one Sort differs from the human Kind only in want of Reason and Speech. *Francis de Poivre*, a *Capeverdin*, who lived at *Matamba*, would by no

Means, it seems, believe that there were any such Monsters in this Lake; affirming, that they were only Illusions devised by the Blacks. The

Queen of *Singa* being informed hereof, invited him one Day to go a-fishing for them: Scarce were the Nets thrown-in, before they discovered thirteen upon the Surface of the Water; however, they could take but one Female, which was big with Young. The Colour of this Fish was black; it had long, black Hair, and large Nails upon very long Fingers: Which *Merolla* conjectures were given it by Nature to help its Swimming. It lived not above twenty Hours out of the Water, and during all that Time would not take any Kind of Food which was offered it.

Elbow falls
by its side

THE *Zaire* in its Course through *Kongo* receives several Rivers, very convenient for trading in Boats: The chief are, 1. The *Umbra*, *Vamba*, or *Fambere*, is said to rise out of a Mountain in *Negroland*, and fall South into the *Zaire*. 2. The *Brankara*, at *Bondura*, according to *Lopez*, unites with the *Zaire*, on the Eastern Borders of *Pango*, not far from the Foot of the *Crysal Mountain*. 3. The River *Verbelle*, or *Barbelle*, is said to spring out of the same Lake with the Nile, then to cross the Lake *Aquibunda*, and walling the City *Pango*, some Leagues lower to meet the *Zaire*.

in Month.

ACCORDING to *Lopez*, this River is twenty-eight Miles wide at the Entrance. Its Stream runs with such Force into the Sea, that in the Height of its Increase the Water is found so fresh forty or fifty Miles; and sometimes eighty from Land, that the Passengers drink it. They likewise know where they are by the Turbidity of the Water. It is navigable upwards with great Barks about twenty-five Miles; and then contracting at a Ledge of Rocks, falls down with such a Noise, that it may be heard almost eight Miles off. This Place is called by the *Portuguese*, *Cachiverra*, that is, a Fall, or Cataract.

MEROLLA says, its Mouth is about ten

* *Pigafetta's* Relation of *Kongo*, p. 27; and *Ogilby's* Africa, p. 526.

He knew it himself, yet long before his Time the Nile was known to have its Original at a vast Distance from hence.

What he says afterwards still shows his Ignorance greater.

as before.

* There must be a Mistake here.

before, p. 609.

* *Ogilby*, as before.

fata, as before, p. 27, & seq.

Leagues wide, though some Writers will needs have it to be thirty: But he presumes their Mistake arises from including the Mouth of another Branch of it, not far distant from the former. The Waters of this River being somewhat yellowish, are distinguished above thirty Leagues at Sea, and gave Occasion to the Discovery of *Kongo*: For *Don Diego Cane*, who was sent with a Fleet for that Purpose by *Don John* the Second of *Portugal*, goggled at the Nearness of the Land by nothing so much as the Complexion of the Waters of the *Zaire*.

DAPPER makes the Mouth of this River Force of the no more than three Leagues wide, but says it Stream.

rushes with so great Force and Abundance of Water West North-West, and North-East by North, into the Sea, that the fresh Stream makes an Impression therein above forty Miles. He adds, that when out of Sight of Land, yet the Water appears black, being full of Heaps of Reeds and other Things, like little floating Islands; torn from the Banks by the Force of the Stream pouring from the high Cliffs, so that the Seamen, without a stiff Gale of Wind, can hardly stem it into the River.

ON the South Side of the Entrance there Cap-Paden shoots-out a Promontory, called *Cabo de Pedras* by the *Portuguese*, who, two hundred Years since, erected a small Chapel, and set-up a Cross there. A little Way within the Cape lieth *St. Paul's Point*, affording a convenient Road for Ships; five Miles thence is a Creek called *Pampai Rock*, and ten or twelve farther the Residence of the Earl of *Sanbo*.

BETWEEN the Mouth of the River and the Fall there are divers great Islands well inhabited, with Towns and Lords obedient to the King of *Kongo*, who sometimes invade one another in Boats, called *Lunga*, hulled out of the Trunk of a Tree, which is of an unmeasurable Bigness.

THE first of these Islands, which is but a little one, is called the *Isle of Horses*, from the Abundance of River-Horses. The *Portuguese*, in the Time of *Lopez*, had retired into a Village there, for their better Security, but had their Vessels to transport them on Occasion to the Port of *Pinda* on the South Side of the River, much resorted to by Shipping.

THE Islands *Bomma* and *Quintolla* lie in the Mouth of this River, and others higher-up, all exceeding full of People; who rebelling against the King of *Kongo*, set-up peculiar Lands of their own.

THAT of *Bomma* has Mines of Iron, and of *Beume*, though boasting many Inhabitants, yet shews few or no Houses, because the Country for the most

* This he delivers as if he knew its Distance from hence.

* *Merolla's* Voyage, p. 610.

* *Pigafetta*, as before.

* *Merolla*, as before.

* *De l'Isle* places *Pinda* in the Island itself.

* *Pigafetta*.

Part

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Part both under Water; so that the Blacks pass a in their Canoes from Tree to Tree; among which they have raised some Places made of Leaves and Boughs, whereon they reside and rest themselves, without any Coverture.

THESE Islanders, who are strong and well-fet, live very beastially: They are great doreaters, and speak Face to Face with the Devil. On these Occasions having met together, one of them runs about with a Vizard on: This continues three Days, which expired, they use another Ceremony, and then the Fiend speaks through the Man in the Mask. They live in peaceable Times by Bartering; in Time of Wars they deal in nothing but Weapons, Arrows, Bows, and Aslagaves, or Lances.

THEY have no Marriage or Betrothing, but from their Youth take-up with one another, as their Inclinations lead them, without any Ceremony. They take as many Concubines as they please, but the first commands over all the rest.

of Ocean-
Islands,

IN the Island *Quantalla* is an Idol made of Silver*, which none dare approach but the Servants or Ministers appointed to attend, and secure the Way to it from being discovered: For this End they are themselves obliged, as often as they go thither, to take a peculiar Path that no other may find. Many Kings and People sacrifice to this Idol, especially in Sickness, several of their richest Goods, which none are permitted to make use of, but by Length of Time decay: For as soon as they are dedicated, the Person attending carries them into a great Plain where the Idol stands, surrounded with a Wall of Elephants Teeth instead of Stones, and there hanging them upon Poles, they remain till they rot.

THESE Islanders also have particular Chiefs and Officers, chosen by a Majority of Voices^b.

of Zaire
Kahongo.

THE Island of *Zaire Kahongo* is none of the smallest, situate in the Midst of the River. It has Plenty of all Sorts of Provisions, and great Numbers of Inhabitants. It is plain, raised eight Fathom above the Water, and is divided from the Kingdom of *Kongo* by a River, over which there is a Bridge^c.

Fish,

THE *Zaire* abounds with Crocodiles, Sea-Horses, and other Sorts of Fish; among the rest the *Ambius Angole*, or Hog-Fish, the *Kahongo*, and the Fish-Royal; which three last, with the Trout and Tench, are all carried to the King under Pain of Death^d.

Provinces of
Kongo.

THE Kingdom of *Kongo* is divided, by *Lopez*, into six Provinces, *Bamba*, *Songo*, *Sundi*, *Pango*, *Batto*, and *Pemba*.

* In *Ogilby*, made of Money, which is unintelligible.

^b *Melle's Voyage*, p. 640

^c *Pigafetta*, as before, p. 28, & seq.

^d *Carli*, as before, p. 561.

^e *Carli*, as before, p. 60, & seq.

CARLI makes but five Provinces in *Kongo*:

1. *St. Salvador*, where the City of that Name, and Residence of the King stands. 2. *Bamba*, a Dukedom. 3. The Dukedom of *Sandi*. 4. The Marquisate of *Pemba*. 5. The Earldom of *Songo*. According to this Account, *Pango* and *Batto* are omitted, and *Pemba* seems to be divided into two Provinces; but whether *Pango* and *Batto* are annexed to other Provinces, or fallen-off from the rest, does not appear: However that be, we shall here consider them as Parts still of that Kingdom.

Bamba
Provinces.

BAMBA, which is the greatest and richest of all the Provinces, is washed on the West Side by the Ocean, extending, from the River *Ambrize*, South to the River *Kouanza*, or *Quanza*. It hath *Angola* to the South, and to the East of it lieth the Country of *Quizama*, towards the Lake *Akbelunda*. *Carli* lays, the Country (or Province) of *Bamba* is no less in Extent than the Kingdoms of *Naples* and *Sicily* together^b.

THIS Province is governed by a *Mani*, Lord, or Prince^c, who hath under his Dominion many other Princes and Lords. The chief along the Sea-Coast are those of *Bamba*, who is Lieutenant, *Lamba*, *Dandi*, *Bengo*, *Leander*, who is Governor of the Island of *Luanda*, *Karimba*, *Quanza*, and *Kouanza*. Within Land, in the Part belonging to the People called *Ambundes*, who inhabit *Angola* towards the Borders, and are subject to the *Mani-Bamba*, there are the *Mani* of *Angazi*, *Khingongo*, *Matillo*, *Khabenda*, and many others of less Note^d.

SOME, who seem to have been diligent Enquirers, join to the above-mentioned Lordships several others, governed, in the Name of the King of *Kongo*, by several Lords, whom the Portuguese call *Sabes*, or *Sovasen*: Such are, *Vamma*, *Reansa*, *Hani*, *Kalle*, *Kouangongo*, *Ingamira*, *Mukhuma*, *Kabinda*, or *Kabenda*, *Metemna-Kouangongo*, *Messula*, or *Mussula*, *Metemna-Quingongo*, *Oanda*, *Quana*, *Bamba*, *Bumbi*, *Enjala*, *Lemata*, and *Quitungo*.

THE Territory of *Vamma* is washed by the Sea and the River *Danda*. Next to this, up the River, are seven or eight small Provinces, but of so little Power and Command, that the Names thereof are not mentioned. Farther up the River you come to *Quansa*, under which, and the fore-mentioned *Mavi-Vamma*, stand all the other little f *Sovasen*. Then follows the Jurisdiction of *Kalle*, situate a little to the South, and commanding over some small Tracts of Land. *Kouangongo* borders on this, and somewhat Southerly lieth

Kalle, Kouangongo.

^b *Ogilby's Africa*, p. 526, & seq.

^c *Carli's Voyage*, p. 502.

^d *Pigafetta*, as before, p. 60.

^e *Pigafetta*, as before, p. 60, & seq.

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Engemba, *Mukhema*; or, according to others, *Engemba* and *Kabenda*, giving Laws to divers petty Lordships adjoining.

Kavango.
Fth Ed.
Mafula.

AT a Distance, Northward of the River *Danda*, lies *Motema-Kavangongo*; as to the West, on the Coast, lies the Earldom (as it may be called) of *Mufula*, comprehending within it the Provinces of *Pumbo* and *Bamba*, and holding under its Obedience all the maritime Parts from *Danda* to the River *Loze*. The Seat of *Mufula* is very strong, but nevertheless not so powerful as he of *Kavangongo*. Here grow some Nutmegs.

Quingongo.
Ganda.

EASTWARD of *Motema-Kavangongo* comes *Motema-Quingongo*; and towards the South-East, *Kahenda*, formerly one of the most potent in this Trade, but at present much weakened.

THIS Jurisdiction of *Kahenda* (or *Kahenda*) and *Quingongo* lieth six or eight Days Journey Eastward from *Kavangongo*; and Eastward of these two begins the Territory of *Anbula*, or *Anbulla*, a distinct Government independent of *Kongo*.

SOUTH and South-West of *Anbula* you come to *Danda*, divided from the former by the River *Loze*, and bordering in the West upon *Pumbo*. It is a great and powerful Country, subject to *Kongo*; but in the Year 1646 it was laid Waste by the King of *Ghinga*, and the People carried away Slaves.

DANDA has on the East, *Quina*, a small Territory, and to the West, *Bamba*, a Skirt of *Pumbo* shooting between.

Ogila.
Bamba.
Kafala.

NEXT lies the Dukedom of *Bamba*; to the South or South-West of which is the Province of *Bumbe*, inconsiderable for Strength or People, and to the West that of *Mufula*.

BETWEEN *Pumbo* and *Quina* lies *Enfala*, whose Governor hath the Title of *Mufala*. In the Year 1643, having opposed the King of *Kongo*, the Dutch, at the Request of the latter, sent him a Company of fifty Soldiers, who helped him to spoil the Country.

Lorrain and
Quingongo.

BEYOND the River *Loze* you pass to *Loputa* and *Quintingo*, extending along the Sea-Coast, and about thirty or forty Miles into the Country as far as *Senka*, or *Binda*.

THE above-mentioned Territories have all their distinct Bounds, which, for the most Part, are Mountains, in the *Kongo* Tongue called *Quibumbila*; and near them stand several frontier Towns, the usual Residences of the *Sevufen*, or Lords, by which Means there seldom arise any Differences among them concerning Limits. On the River *Oza*, near the Coast, stand three Villages triangularwise, *Manganenda* to the South, *Jugada* six Miles more inland; and the third,

Longa. Not far distant from these appears *Mufula*, or *Moffela*, a Place of Trade frequented by the *Hollanders*.

Bamba
Province.

THE principal City of this Province, where the Lord dwells, lieth in the Plain between the Rivers *Loze* and *Ambrize*. It is called *Panza*, (or *Banza*, which is a common Name for every Town) and is distant from the Sea an hundred Miles.

Bamba
Town.

ACCORDING to *Dapper*, some put this City about eighty-five, others an hundred and twenty-five Miles up the Country. It is six Days Journey from *Leanda* in *Angola*, about Midway between the Dukedoms of *Sanbo* and *Pumbo* in the Mountains. The Town takes-up a great Compass of Ground, stragglingly built after the Manner of *Luango* and *Ketongo*, and divided in the Middle by two small Rivulets. In *Carli's* Time, 1666, *Bamba* was the Capital. He says it is a great Town, seventy Leagues from the Sea, and well peopled, because of the great Duke's residing there.

IN this Lordship the Hills begin, where the Mines of Silver and other Metals are found, stretching towards the Kingdom of *Angola*. It is very rich, for upon the Coast they have great Store of the *Lumache*, which are used for Money in *Kongo*: Besides, there is a greater Traffic here for *Angola* Slaves than in any other Part, the *Portuguese* carrying from hence annually above five thousand.

Silver and
other Metals.

THE People of this Province go armed like the *Sclavonians*, with long and large Swords brought from *Portugal*. Some are so strong as to cut-off the Head of a Bull at one Stroke. One of them, *Loez* tells you, bore upon his Arm a Vessel of Wine, (which was the fourth Part of a Butt) weighing about three hundred and twenty-five Pound, until it was all drunk-out.

The *Indaba*
Cant.

BAMBA is the Bulwark of *Kongo* against its Enemies; for the Inhabitants being the most valiant in all the Kingdom, keep their Adversaries of *Angola* and other Parts in great Awe. In case of Need, he may raise four hundred thousand Men, and yet that Number is but the sixth Part of the whole Kingdom. *Carli* makes this the second Province, and says, in his Time the great Duke Don *Theodose* ruled it.

THIS Lord of *Bamba* is very puissant, bearing the highest Command at the *Kongian* Court: For he is Captain-General of all the Forces there, yet he holds the Place only at Pleasure. He lays Claim to the two *Ondas* to the South of the River *Danda*. The Inhabitants are, for the Ge-

The Duke's
Power.

* Ovondo, or Wanda. In Ogily, Gingo.
† See. Pigeotta's Relation of Kongo, p. 62.
‡ A Mistake for Bamba. Ogily, as before.
§ A Voyage, p. 362.

* Seege and Pind. Ogily's Africa, p. 222.
† In Ogily, this City is called *Panza*; proba-
‡ Pigeotta, as before, p. 61, & 64.
§ C.

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nerality, of the *Romish* Religion, maintaining for their Service several Jesuits and other Priests, both *Mulattos* and Blacks.

Quizama
Province.

THE Country of *Quizama* before-mentioned is governed like a Commonwealth, and is divided among a Number of Lords, who, in the Time of *Lopez*, obeyed the King neither of *Kongo*, nor of *Angola*. Yet these Lords, after they had a long Time quarrelled with *Paulo Diaz*, at last became his Subjects, to avoid the Yoke of the King of *Angola*, and gave him great Assistance in his Wars against that Monarch.

SECT. II.

Sogno, or Songo, the second Province.

Bounds and Extent. Sogno or Sonho Town. Count's Palace and Buildings. The Inhabitants. Dress of the Sogno. The Count's Habit and Exercise. Count's Office. The Succession. The Count's Seat. Manner of paying Homage to the Count. War with the King of Kongo; who is overthrown three Times. Embassadors sent to the Dutch. Portuguese invade Sogno, with Success. A new Count, cuts them quite off. Their Progress stopped. The Sogno's Vindication.

South and
East.

SOGNO, or, as others call it, *Songa, Sonho, and Sani*, the second Province of *Kongo*, is bounded on the North by the River *Zaire*, on South by the *Lutunda*; and on the West by the Ocean. It is almost surrounded with a Wood, called *Findigualla*. *Lopez* extends it to the *Barreras Vermilias*, or *The Red Pitts*, in the Borders of the Kingdom of *Loango*. In short, it is a Peninsula bounded on the East by the Dutchy of *Bamba*, from whence it is separated by the *Ambrize*.

THE Dominions of *Sogno* are very large, comprizing many petty Lordships heretofore independent. Several Islands in the *Zaire* also belong to it. It is full of Cities, named *Banza*, which have Territories and Towns subject to them, called by the Natives, *Libattas*.

ONE of the principal Cities is *Kivva*, but the greatest of all is the *Banza* of *Sogno*, where the Count resides. This *Banza* is always governed by one of the Count's near Relations or Friends, who alone has the Name of Governor, the rest having only the Title of *Muni*.

Sogno or
Sonho
Town.

THE Town of *Sonho* (*Sogno, Songo, or Sani*) consists of about four hundred Houses, built after the Country Manner, that is, irregular and

straggling from each other, so that it takes-up a large Compass of Ground. It lies about a Mile inland from the End of the River or Creek of *Sonho*; which is very narrow, and the Banks covered with small Trees and Shrubs, very thick together, so that Boats cannot well pass-up to the End near the Town.

THE Houses are generally thatched, and the four Sides of them fenced with Palm-Branches, or Leaves neatly interwoven. They are hung with a Sort of Mats variously coloured. The Floors are of Loam, well beaten and hardened; and the Roofs and Ceilings made of Rushes, such as Chains are bottomed with. The Count's House is of a quadrangular Form likewise, and built with Boards, but the Front is always painted with a Sort of Colour that issues out of the Plane Wood: The like any Gentry may have, if they can obtain Leave from their Lords.

THE Churches for the most Part are built with Boards: The *Capuchins*, which exceeded the rest, was capable of holding five hundred Persons. In the *Banza* of *Sogno* there were five other Churches, in one of which the Counts were always buried, and another was the Chapel Royal. The Inhabitants are generally of middle stature, handsome Faces, their Legs and Arms slender; and so cunning, it is impossible to deceive them. They understood Measuring of Cloth, &c. so nicely, and are so suspiciously watchful, when they see it measured, that they seem to look through the Whites, and often cause them to measure it over again. In their Dealing they will often ask double the Price of a Slave or *Mouff*, and stand two Hours contesting to have a Knife or two above the set Price: However, the *English* and *Dutch* often trade here for Slaves and Elephants Teeth.

THE *English* Factory, which was settled and deserted in 1700, stood on a rising Ground near the Town. According to *Carli*, *Sogno* lies a League from the *Zaire*; and *Dapper* says, that the Village of *Pinda*, which the Duke hath lent the *Portuguese* for a Place to trade in, is about a Mile distant.

THIS Province yields Copper, much better than any other Part of *Kongo*, and some Cotton, but they vend little of it.

THE Gentry of *Sogno* wear a Kind of Straw Dress of the Garment on their Shoulders curiously wrought, which reaches down to their Waists, and ends in two Tassels, that hang down to the Ground, their Arms coming-out at two Slits. Some (for

Count's Palace and
Chapell.

The Inhabitants.

* *Ogilby's Africa*, p. 522.

of the *Quizama*.

before, p. 514.

* *Baybar's Description of Guinea*, p. 509.

* *Carli's Voyage*, p. 502.

* *De l'Isle* makes *Quizama* a maritime Province, and places it to the South

* *Pigafetta's Relation of Kongo*, p. 61.

* *Pigafetta*, as before, p. 97; and *Merrillo's Voyage*, p. 628.

* *Merrillo*, as before, p. 631.

* *Ogilby*, as before, p. 524.

* The same, p. 94; and *Ogilby*, as

* The same.

* *Barbot*, as before,

* The same, p. 542.

*Kongo
Kingdom.*

it is an Honour not allowed to all) wear on their Heads a wrought Silk Cap, neatly quilted. The Noblemen have a Sort of Straw Petticoat, called *Maddis*, which reaches to their Middle. From their Waists upwards to their Breasts they have a Piece of Cloth, which they bring twice about them, at the second Fold wrapping it about their Head in the Church like a Veil. Both Men and Women generally appear with long Pipes in their Mouths, smoking. The Vulgar of both Sexes have only a Cloth about their Loins, which reaches no farther than their Knees. In the inland Parts it suffices, that they cover only what Modesty requires should be hidden. Within Doors they generally go stark-naked, being accustomed so to do in regard to the excessive Heat that torments them for nine Months together, not enjoying the least Fresco, only during the Months of *June, July, and August*.

*The Count's
Habit.*

THE Count's Habit differs according to the several Feasts, and sometimes on other Occasions: His ordinary Wear is a Vest of Straw Cloth right close about him, but of such Workmanship as may be only worn by him, or by those whom he thinks fit to honour with that Privilege. This Vest hangs down to the Ground, as does likewise a long Bays Cloak he wears over it on his bare Back. On the Feast-Days he changes this Cloak for a short scarlet one, fringed all round with the same Cloth, pinked. On the most solemn Days he puts on a Shirt of the finest Linen, as likewise yellow or crimson Silk Stockings, and a Cloak of flowered Silk, which bears the Name of the Spring. When he comes to communicate at the Altar, he has a Cloak all white, which trails upon the Pavement as he walks. In going to Church, which is at least three Times a Week, he has a Velvet Chair and Cushion carried before him; being brought himself in a Net on the Shoulders of two Men, each with a Commander's Staff in his Hand, one all Silver, the other only of Ebony tipped. The Hat the Count then wears is covered first with Taffety, and next with a Sort of very fine Feathers: On his Head he generally wears likewise a little Silk stitched Cap, which can be worn only by him and some few others. Before him marches one Musician above the rest, who has several little round Bells fixed to an Iron two Spans long, which he jingles, chanting to it the Glory and Grandeur of his Lord.

*And Count's
Habit.*

As to Ornaments, from his Neck to his Knees there commonly hang several Strings of purple Coral, together with a large Chain of the finest Gold, having a mally Cross upon his Breast: On his Wrists he generally wears Bracelets of high-

prized Corals; and on all solemn Days Chains of Gold of the finest Workmanship: His Fingers are almost always covered with Rings: He usually goes in Slippers instead of Shoes. There are commonly carried before him two Umbrellas of Peacocks Feathers, and two others of Straw, both being fixed to the Tops of long Poles: He has likewise two Horse-Tails along with him, wherewith to drive away the Flies, although seldom any come near him. Those of his Followers, who are employed in these Offices, are commonly his greatest Favourites or Relations. On the principal Feast-Days he usually practises some warlike Exercise; and on those of less Note, either the Captain-General performs that Part for him, or else his Courtiers entertain him with dancing to their Music. On all the solemn Feasts after Mass, the Count's Guards, which he brings along with him, give a Volley of Muffet-Shot, with Drums beating, and Music playing.

*Segne
Province.*

THE Earldom of *Segne* is absolute, except only its being tributary to the King of *Kongo*. The Count hath under his Dominion many other petty Lords, who were formerly independent: Such were the *Mimulais*, a People dwelling towards the Capital of *Kongo*; now subject to this Government.

*Count elects
the*

THE Count is elected to the Earldom by nine Electors, who, for the most Part, chuse a new one before the Deceased is buried. During the Vacancy a Child governs, who is obeyed by all, as if he were their real Prince. As soon as the Election is made, the Missioners are acquainted with it by Order, for their Approbation; otherwise, *Merella* tells you, the Election goes for nothing.

THE Count being dead, the Countess Dowager (like the Queen Dowager of *Kongo*) returns with her Children to her first Habitation, and becomes a private Woman; only retaining a Privilege to take Place next to the Countess Regent. Sometimes there are three or four of these Dowagers living at a Time; partly because the Women in this Country are much longer-lived than the Men, partly because it is not lawful for any to marry them, except the Successor himself. Their Duty is to observe strict Continence in their widowed State; for should any of them be proved guilty of Unchastity, she must undergo Death either by Fire, or the Sword.

If the Son, or any other Person of the Blood, has a Mind to succeed, great Troubles commonly arise even in the Lifetime of the dying Prince; for they generally by Factions get Possession of the Throne, and exclude the Electors from doing

* *Merella's Voyage*, p. 631.
Segne's Relation of Kongo, p. 95.

* The same, p. 632.

* The same, p. 627.

* *Piza-*
their

Don Daniel da Silva Count of Sogno, in 1641. from Dapper



*Kongo's
Kingdom.*

their Duty: Therefore, the Death of all Counts is always concealed as much as possible; and sometimes the Eucharist has been forborn to be given to them, for fear of discovering the Cause by the Priests going to Court.

MEROLLA, on this Occasion, relates, that once the Count, who was indisposed, having sent for him to procure some Remedy, had not the Courage to ask it, fearing the Author should thereby judge his Illness to be greater than it really was; but the better to conceal his Disorder, immediately caused himself to be lifted out of Bed. His Companion soon after returning from his Mission in the neighbouring Parts, found several dead Bodies in the Road, and informing the Count of it, by whose Order they feared the Persons had been murdered, he frankly owned, that they had been sacrificed to the Interest of the State. They told him their Sense of such Practices, and enjoined him a severe Penance.

*The Count's
Death.*

THE Sons of the Count likewise are reduced to the Condition of private Gentlemen after his Death; and if their Father, in his Lifetime, has a Mind to buy them any Estates, he must publish throughout his whole Dominions, that he did it with his own Money: Otherwise his Children would run a Risk to be deprived of those Possessions, as, for want of such a Proclamation, they often have been. The Counts have another Way to leave Livelihoods to their Children or Friends; and that is, by grubbing-up Woods belonging to his Demesnes, and thereby reducing them to arable Lands, which he is at Liberty to grant as he thinks fit.

*Manner of
paying Homage.*

ON the Feast of *St. James*, every one is to pay Allegiance to the Prince after the following Manner. In the great Market-Place, near the *Capuchin* Convent, a Throne is erected for the Count; who, in Presence of all the People, comes to receive Benediction from the Missioner, attending for that Purpose in the Church-Porch. He afterwards exercises two Feats of Arms: In the first, after the Custom of the Country, having on his Head a Crown of flowing Feathers, he makes use of a Bow and Arrows: In the other he exercises with a Fuzee. On his Head he has a Hat, adorned with Plumes; a Chain and Cross of Gold about his Neck, to which is fixed a long Rope of Coral, hanging down to his Knees; and his Shoulders are graced with a short scarlet Cloak, all embroidered, with open Places on the sides to put out his Arms: He hath on likewise several other fine Things. In these Feats he is accompanied by the People, who use the same Gestures and Motions as when they either attack or defend themselves against an Enemy.

The Exercise over, the Count goes to sit upon his Throne, prepared for him under a great Tree on the South Side of the Market-Place.

*Segno
Presence.*

AFTER him, the Captain-General and the People perform the same Exercise, with divers Ways of attacking, retreating, and other Stratagems of War, called by the Natives *Sakhedori*. As soon as he has done, he places himself on a high Seat covered with Leather, built-up for him on the East Side of the Church; the better to be seen, and observe the military Exercises performed successively by the Electors and *Muni*. Each of these is as a Captain at the Head of his Company, and carries a Specimen of that which he is obliged to offer every Year to the Count for the Subsistence of himself and Count. For Example, if they are to give Fish, they carry a Couple of Fish tied together on the Head of a Spear; if Oil, then they shew the Palm-Fruit that produces it; if Flesh, they carry the Horn of some Beast, and sometimes wrap themselves up in a Cow's Skin. At the same Time, the *Munis* dispose of the civil Offices to those who are most worthy, removing such from their Employments as have behaved ill.

THIS Ceremony is performed on the Day above-mentioned in Honour of *St. James*, who is looked-on as the Patron and Protector of these Parts, on account of a Victory gained by *Alphonso* the second, King of *Kongo*, against his Infidel Subjects.

THE Earl of *Segno*, who is the most potent of all *Kongo*, (towards the Middle of the last Century) fortified the Woods of *Findangulla*, which surround his Country like a Bulwark, and having made it almost impregnable, refused to acknowledge the King of *Kongo*, but only as an Ally.

In the Year 1636, *Don Moors*, the second of that Name, for some Cause given by the same Count, with a large Body of Men, and a Company of eighty Portuguese Soldiers of *Loanda*, draw into the Field; but the *Segno*, by a sudden Sally out of the Wood, routed the King's Army and took him Prisoner: So that for his Release, he was forced to give-up two Territories, one a Principality, called *Mohata*, a cultivated Country on the River *Zaire*. Afterwards, the Quarrel coming to be renewed, the King lost the Day a second Time, and with it many Slaves. These two Victories exceedingly puffed-up the Count: But the King raising a great Army soon took a severe Revenge, which procured Peace for some Time: But the old Count dying in 1641, and *Don Daniel da Silva* succeeding, a new Quarrel arose upon this Ground. After the

* *Merolla's Voyage*, p. 627, & seq.

† The same, p. 629.

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Decease of Don Michael, who ruled about the Year 1606, his Son, the fore-mentioned Don Daniel, set-up for Candidate; but being defeated of his Hopes, he fled to the Duke of Bamba, in whose Court he remained a long Time.

Who is
mentioned

He bore his Disgrace, on this Occasion, so ill, that when he came to the Earldom, he refused to apply to the King of Kongo for his Confirmation, under Pretence of having been an Instrument in keeping him out so long. The King of Kongo enraged hereat, placed his Son, the Prince Don Alphonse, in the Principality of Makata, yielded to the former Count, and caused him to invade Segor, in a cruel Manner, with a great Army: But in April, 1645, it was defeated in a pitched Battle; and the Prince of Makata, with many Grantees, being taken Prisoners, according to the Custom of the Country, the Heads of the latter were all chopped-off, and Alphonse, being his Cousin, was close confined.

THE King, by this Overthrow provoked more than ever, raised a mighty Force the following Year, intending to over-run the Whole Earldom at once. Of this Army, consisting of almost all the Nobility, together with three or four hundred Mulattos, the Duke of Bamba was made General: But drawing near the Borders of Segor, the last of July he was unawares fallen upon by an Ambuscade out of the Wood *Eminda Gula*, and his Army totally defeated. On this, the Duke was necessitated to yield to the Earl some Places and Countries, before wrested from him, for the Release of Don Alphonse. This Prince was no sooner returned, but the Kongo, not being able to digest so many Disgraces, began new Quarrels, which quickly broke forth into a great Flame.

Eminda Gula
is the Dutch

DURING this War, the King sent Embassadors, with Letters to Brazil, to *Grave Maurice*, who had the Government of that Country for the States of Holland; together with many Slaves for a Present to the Council, and two hundred more, with a Gold Chain, to *Grave Maurice* himself. Not long after their Arrival came thither also three Embassadors from the Earl; one of them went-on to Holland to the States, the others required *Grave Maurice* to give no Assistance to the King of Kongo. This, in some Manner, he harkened to, and to that End wrote Letters to their Governors in Kongo and Angola, not to intermeddle in the Wars of these two Princes, for that they were both in League with the Dutch.

THE Embassadors having been treated with all Civility, and received their Dispatch, returned with Letters and Gifts: To the King was sent a long Scarlet Mantle, bordered with Gold and Sil-

ver Lace; a Silk Coat; and a Beaver Hat, with a Hathband, wrought all over with Gold and Silver: And to the Earl, a Sedan covered with red Silk, edged with Gold and Silver, a long Mantle, and a Beaver Hat; besides, in particular, from *Grave Maurice*, a Sword, with a Girdle richly embroidered with Silver.

Segor
Principality

AFTERWARDS, the King and the Duke of Bamba, the second Time, sent Embassadors to *Grave Maurice*, desiring Permission to go to Holland; where being arrived, they shewed the States and the Prince of Orange, their Credentials from the King, and presented Letters to the Governors of the West India Company. To them, among other Things, they declared many Customs of their Country; in particular, how their King sits-upon his Throne, causing his Greatness to appear by Silence; and how the Inhabitants worship and adore him.

ABOUT the Year 1680, the Portuguese of Angola made an Attempt to conquer Segor, on the following Occasion: A King of Kongo being desirous to be crowned had Recourse to them for their Assistance; promising, in Case he succeeded in his Design, to give them the Country of Segor, and two Mines of Gold to boot. This Proposal being not unwelcome to the Portuguese, they immediately assembled themselves for that Purpose: The King gathered great Numbers of his Subjects, and joining them with a certain Company of *Yagga*, under the *Kalengala* (or Chief) they all marched towards Segor. The Count raised a prodigious Army likewise, and therewith went-out to meet his bold Invader: But the Segor, being wholly unacquainted with Fire-Arms and the Manner of the Portuguese Fighting, were soon routed, an innumerable Number of Prisoners taken, and their Count killed.

AFTER this Victory, the *Kalengala* proposed to the Portuguese Captain, to have all the Prisoners killed, and given to the Soldiers to eat; alleging, that the next Day they should take as many more, and would not be able to keep them all. This Proposal, either through Clemency or Interest, the Captain refused to consent to; telling the *Kalengala*, that his Men, if they pleased, might feed for the present on the dead Bodies, and in the Interim he would consider of his Request. Mean-Time the Countess Dowager, together with all the People, petitioned the Captain, that he would proceed no farther with Hostilities, and he should be fully satisfied in what he demanded. To which the Captain answered, that he was resolved to go-on as far as the fastiest *Banza*, or City, to teach the Segor, the Bounds of their Obedience to Kongo. Hereat the People being extremely enraged, one of the princi-

* Before called, *Findingwilla*.* *Ogilby's Africa*, p. 542, 5th fig.

* The same, p. 544.

Kongo
Kings.

pal among them, a Relation of the Count's, stood up and told them, That if they would elect him for their Count, he would soon rid them of their Fears of the *Portuguese*. The affrighted People having chosen him for their Sovereign, he began to fortify their distracted Minds; and that they might quickly be in a Condition to take the Field, ordered them first to shave their Heads (which Custom continues to this Day among them, whether Males or Females;) next to bind Palm-Leaves about their Temples, that in the Battle they might be distinguished from those Blacks who accompanied the *Portuguese*.

A new Count

He further advised them not to be afraid either of the Noise or Flashings of Guns, since they were only, as Bugears, fit to frighten Children, and not Men of Courage. He moreover cautioned them against minding those *European* Trifles, which their Enemies, the Whites, were accustomed to throw among them, when they had a Mind to disorder and make them break their Ranks. He likewise ordered them to shoot always at the Men, and not the Horses, these last being inconsiderable in War, and nothing like to the Nature of Tygers, Lions, and Elephants. He commanded them moreover, that if any among them turned his Back, they should immediately strike off his Head, and if more than one did the same, the rest should serve him the like: For, said he, *we are all resolved to die a glorious Death, rather than live a miserable Life*. Lastly, that his Followers might follow him with the less Concern, he commanded them to kill all their domestic Animals; and the better to encourage them therein, set them an Example, by killing his own in their Sight. This he did likewise to prevent the *Portuguese* (in Case they got the better of him) from having any Thing to triumph over and seal with in his Dominions. His Orders were so punctually observed in this Particular, that the whole Race of these Beasts, especially of Cows, has almost been totally destroyed ever since; inasmuch, that the Author has known a young Maid sold here for a Calf, and a Woman for a Cow.

Cato then
quit off.

The last Thing he did, was to call in his Neighbours to his Assistance; and having composed a wondrous Force, forthwith took the Field. His Enemies, through too great a Negligence and Contempt of his Power, soon betrayed themselves into his Hands; for marching on without the least Order, they gave Opportunity to an Ambush that lay ready for them, to break and put them easily to flight. The first who fled were the *Jaggas*, with their *Kalangela*;

and the Forces of the King of *Kongo* followed soon after. The Slaves who had been taken in the former Battle, finding here an Opportunity to escape, ran like Madmen towards their Friends, and having their Arms unloosed by them, turned off their Fury upon the remaining *Portuguese*, who still kept their Ground; but at length being overpowered by Numbers, they were forced to give-back, and were all killed in the Pursuit except six, who were taken Prisoners. These being brought before the Count, he demanded, whether they would chuse to die with their Companions, or survive to be made Slaves? To which they answered, *Never did Whites yet submit to be made Slaves to Blacks, neither would they*. Scarce were the Words out of their Mouth, but they were all killed upon the Spot. All the Artillery and Baggage was taken by the *Seguese* Army; the former of which, together with some Pieces of Cannon bought of the *Hollanders*, served to furnish a Fortress, built with Earth, at the Mouth of the River *Zaire*, which commands both the said River and the Sea.

The *Portuguese* Army, before they left *Loanda*, had desired of the Commander of the *Armada* (so they called their Fleet, by reason of the smallness of it) that as he sailed along the Coasts of *Segna*, wherever he saw great Fires burning he should anchor. Now, after the obtained Victory, the *Seguese* Soldiers spent all their Nights in Jollity about such Fires. These the Ships perceiving dropped their Anchors: But while they were preparing to land their Force, they discovered from the Shore a *Portuguese* Slave, who hailed them; and taking him into a Boat, found he had been sent by the Count to the Governor of *Loanda*, with a Leg and an Arm of a White, accompanied with this insulting Message, *Go, carry the News of your Defeat, together with this Present, to the Governor of Loanda your Master*. Thus you may perceive, the Seamen, had they landed, had been in the same Case with the Landmen; and instead of imprisoning the Blacks in the Shackles they had carried along with them for that Purpose, had been put in the same Condition themselves: For they had been at least made Slaves of, if they came off with their Lives. However, the Count having received about thirteen Wounds in the Battle, died within a Month.

To a *Seguese*, in justification of themselves, say, the King of *Kongo* had no Right to give away their Country, which was none of his, but a Sovereignty of itself: and upbraids the *Portuguese* with Injustice, for accepting what they knew was a false Title, as well as Ingratitude for invading

The King
of Kongo
said.* *Morrell's Voyage*, p. 620.* The *Portuguese*, to put them into Disorder, used to scatter Kaiver, Bin of Coral and of Cloth, which they ran to pick-up, and so were dispersed.

VOYAGES and TRAVELS

them; considering, that when the *Hollanders* had taken Possession of the Kingdom of *Angola*, a great Number of them fled to *Segno*, where they were courteously entertained by the Count; who gave them the Island of *Herse* to live in, and furnished them with Provisions gratis. These *Jesuits* proved extremely prejudicial to the infant Growth of Popery, inasmuch, that the Author met with several People in *Khitumba*, the Place where the Battle was fought, who would come no more to Confession upon that Account.

When *Carli* was here, in 1665, the Count had not owned the King of *Kongo* for some Years before.

Said Mine.

BATTEL says, that this Territory of *Segno* lies next to *Demba*, where the Salt-Mines are; which are so rich, that they produce clear, perfect Rock-Salt, without any Mixture, sometimes lying three Foot under-Ground, like Ice. They cut it into Pieces a Yard long, and carry it up the Country, where it is the best Commodity that can be brought. *De l'Isle* places Salt-Petre Hills in *Demba*, and dividing it into three or four distinct Countries, sets them to the East of *Bamba* and *Batta*.

S E C T. III.

The Provinces of *Sundi*, *Pango*, *Batta*, and *Pemba*.

1. *Sundi*, the third Province.

The Situation and Bounds, Government and Trade, Mines of *Crysal* and *Metals*.

Said and
Bounds.

THE Province of *Sundi* lies to the West of *Pango* and East of *Pemba*, about forty Miles from *St. Salcedo*. It is washed by the *Zaire* on the North, from the Mountains of *Crysal* to the River *Benkari*, and thence to the *Camaru*, or *Fall*; from whence it extends, on both Sides that great River, to the Borders of *Anzika*. The chief City, called *Sundi*, where the *Mani*, or Governor resides, is situate near the Province of *Segno*, about one Day's Journey from the said Water-fall.

The Govern-
ment and
Trade.

THIS Province is the chief of all the rest, and (as it were) the hereditary Demefnes of the Crown of *Kongo*. Hence it has been always governed by the King's eldest Son, or the Prince who is to succeed him, (who is styled *Mani Sundi*) ever since the Time of *Don John*, the first Chri-

stian King. To this Prince many Lords are sub-
jects.

THE People traffic with the neighbouring Countries, for Salt, Cloths of sundry Colours, brought from the *Indies* and *Portugal*; and for *Loonachette* (or Shells) to serve for Money; giving in Exchange, Cloth of Palm-Trees, Ivory, the Skins of Sables and Marten, with certain Girdles made of the Leaves of Palm-Trees, which are greatly esteemed in these Parts.

THESE Countries produce great Store of *Crysal* and *Metals*. *Crysal*, and divers Kinds of Metal; but they prize none but Iron, as the only useful one for making Knives, Weapons, Hatchets, and such like necessary Instruments.

2. *Pango*, the fourth Province.

Its Bounds and chief City: Conquest and Government. Territory of *Konde*.

THE Province of *Pango* hath on the North *Sundi*, on the South *Batta*, on the West *Crysal*, *Pemba*, and on the East the Mountains of the *Sun*.

THE principal City, *Pango*, first called *Pangue-lungui*, where the Governor resides, standeth on the Western Side of the *Barbelu*. This River runs through the Midst of the Province, which, though it be the least of all, yet pays as much Tribute as any of them.

THIS Province (formerly an independent Kingdom) was conquered after the Country of *Sundi*, by the Kings of *Kongo*; and the Inhabitants, at present, have the same Customs and Language. The Governor, in *Lopez's* Time, was called *Don Francisco Mani Pango*. He was descended from the most ancient Nobility, was a Man of great Wisdom, and held the Province for fifty Years. The Trade of *Pango* is the same with that of *Sundi*.

DAPPER says, that about an hundred and Fifty Miles from *Batta*, Easterly, lieth the Territory of *Konde*, or *Pango de Okango*; through which the deep and rapid River *Koango* (or *Quango*) runs, and at length falls into the *Zaire*.

THIS Country, by an ancient Custom, is governed by a Woman, paying Tribute to *Mani Batta*, or the Prince of *Batta*, who receives it in the Name of the King of *Kongo*, although the latter reap no Benefit thereof. Beyond the River *Koango*, according to the Relation of the *Kondians*, are found white People with long Hair, but not quite so white as the *Europeans*.

* *Morrell's Voyage*, p. 620, & seq.

* *Carli* says, it is a Dukedom, p. 562.
same, p. 99, & seq.

* *De l'Isle* writes, *Candi*.

* *Carli's Voyage*, p. 562.

* *Picopetta's Relation of Kongo*, p. 97, & seq.

* See *Ogilby's Africa*, p. 524.

* *Purchas's Pilgrims*, p. 978.

* The

Kongo

3. Batta, the fifth Province.

How bounded. The chief City. Governor of this Province: His great Privileges. The Inhabitants and Traffic.

How bound-
ed.

THIS Province is bounded on the North by Pango: On the East it extends beyond the River Barbela; to the Mountains of the Sun, and Sal Nitre: And Southward from the said Mountains, to the Confluence of the Rivers Barbela and Kafinga, and thence to the Mountain *Brufhato**, that is, *Scorched*.

The chief
City.

THE principal City where the Prince dwelleth is likewise called *Batta*, but formerly *Agbirimba*. It was then very strong, and a great Kingdom. It was not conquered, but voluntarily united itself with Kongo, (perhaps on Occasion of some Diffusion among the Lords) for which Reason it enjoys more Privileges and Liberties than the rest of the Provinces; the Government being always conferred on a Person descended of the ancient Kings of that Country, by the King of Kongo, but as he sees convenient, with regard to Seniority, or any thing else.

The Govern-
ment.

THE *Mani Batta* (or Prince of Batta, as the Portuguese call him) resides nearer the King than any other Governor or Lord of Kongo, and is the second Person in the Kingdom. Whatever he says must not be controverted by any of the rest; and on Failure of the royal Line, the Succession devolves upon him. The Name of him who ruled in the Time of Lopez, was Don Pedro.

SOMETIMES he eats at the King's Table, but lower and standing, a Privilege not granted to the King's Sons. His Court and Attendance are little inferior to the King's, being preceded by Trumpets, Drums, and other Instruments, when he goes abroad.

His great
Privileges.

HE is able to raise seventy or eighty thousand Men; and because he is at continual War with the *Jaggas*, he is allowed to entertain Musketeers, who are his own Subjects; whereas, besides him and the Portuguese, no other Governor, nor the King's Children, are suffered to have any: For should one of them rebel with a thousand or two thousand Muskets, the King, as he himself told Lopez, would not be able to stand before him.

Inhabitants
and Traffic.

THE Prince of Batta hath many Lords under him. The natural Inhabitants of this Province are called *Moufchoi*, and their Language is well

understood by the *Moufchoi*, but they are far more rude and turbulent. The Slaves also brought from thence prove more obstinate and stubborn than those who come from other Countries.

THE Traffic of Batta is the same with that of the former Provinces; and the Revenue, which the King receiveth from thence, is double that of any other two*.

DAPPER says, that the Trade between Pango and Batta is fruitful, yielding all Sorts of Provisions; and that one meets with Huts or Habitations all along the Road from St. Salvador to Batta†.

4. Pemba, the sixth Province.

Bounds and Government. San Salvador: Fine Situation. The City described. King's Palace: The Cathedral and other Churches: Convents and Schools. Lemba City, the royal Seat.

PEMBA has Sundi to the North, Batta to the East, Bamba to the South, and Segus to the West; so that, as Lopez says, it is seated in the Center of Kongo. The Governor in his Time was Don Antonio the Second, Son to King Alvaro; who, for his good Qualities, would have made him his Successor, if the Laws had permitted it.

FROM this Country the ancient Kings of Kongo had their Original, and here the royal City is situate.

THE Governor of Pemba dwelleth in a Territory of the same Name, lying at the Foot of the scorched Mountain, along the River Leno‡.

THE Lords and Officers belonging to the King of Kongo have their Possessions and Effects in this Province, because being nearest to the Court, they may be the more conveniently supplied with Necessaries. Some of these Lords in that Part, bordering upon Bamba, have much ado to defend themselves against the People of Quizama, who, determined to preserve their Liberty, revolted from the King of Kongo§.

CARLI divides this Province into two; the first he calls the Marquisate of Pemba, the other the Province of St. Salvador, or St. Senisur, from the Name of the Capital where the King Don Alvaro then resided¶.

THIS City, in Times past, was called *Banza*; San Salvador, which, in that Language, generally signifieth the Court, for here the King or Governor ordinarily resides. It stands about an hundred and fifty Miles from the Sea, upon a great and high Mountain,

* In the Translation, *Brufhato*. Dapper calls them the *Burning Mountains*, named by the Portuguese, *Montes Quimbos*.

† Pigafetta's Relation of Kongo, p. 100, & seq.

‡ De l'Isle places Pemba on the Omba. § Pigafetta, as before, p. 104, & seq.

¶ According to the the Missioners it implies a City; perhaps a capital City, where the Prince or Governor resides. Dapper says, it signifies the Head; and that it is called *Antes Kings by Alcoron*, which

Ortoby's Africa, p. 524.

Corbi's Voyages, p. 561.

Kongo

Kingdom.

which is almost all of Rock, with an Iron Mine in it. On the Top is a large Plain, about ten Miles in Compais, very well cultivated, and furnished with Houses and Villages, where dwell an hundred thousand Persons. The Top being so well distinguished from the rest of the Hill, the *Portuguese* call it the *Otheirs*, that is, the *Prospect*, or *Look-out*, from whence one may view all the adjacent Plains; only towards the East and towards the River it is very steep and rocky.

Five Miles.

ALTHOUGH the Top of the Hill lies very high, yet it abounds with Springs of indifferent good Water: But the Inhabitants have their Drink from one towards the North, lying a Gun-Shot down the Hill, from whence their Slaves fetch all their Water in Vessels of Wood and Leather. This Plain is very fruitful in Grain, and well manured: It has Meadows full of Grass, and Trees that are always green. The Air likewise is cool and wholesome.

Way they
back in this
Place.

THIS last was one of the Motives which induced the Kings to fix their Seats here; another was, because lying in the Center of all the Realm, Aid upon Occasion might be speedily sent from thence to any other Part. A third Reason, was the great Elevation of the Land, which makes it an inaccessible Retreat. From the Western Foot of the Mountain to the Top are five Miles by the common Roads to the City, which is very large, though somewhat winding. On the East Side runneth a River, where the Women descend for the Space of a Mile to wash their Clothes. *Dapper* says, this is a small River, called *Fesse*, a Branch of the *Lethenda*. He adds, that the adjacent Fields are rendered very pleasant and fruitful by this Stream, and therefore the Citizens have all their Gardens upon its Banks. What Cattle they have are pastured and kept for the most Part in the City, as Hogs and Goats, a few Sheep (but no Cows) which lie in the Nights closed in with Fences joining to their Houses.

City descends.

THE City is seated in an Angle of the Hill towards the South-East. Don *Alfonso*, the first Christian King, inclosed it, his own Palace, and the Town he gave to the *Portuguese*, with very strong Walls, whose Gates are never shut at Nights, nor have any Guards. Between these two last Inclosures (each about a Mile in Compais) is left a space of Ground, where the principal Church was built, with a fair Market-Place before it; in the upper End of which several great Lords of the Court dwell, whose Houses, like

those of the *Portuguese*, face the Church. Behind the Church the Market-Place runs into a narrow Street, where there is also a Gate, and beyond that Gate are many Houses towards the East.

WITHOUT the King's Houses, and the City of the *Portuguese*, there is a Number of other Buildings erected by Noblemen, so that the Greatness of this City cannot well be determined: In short, the whole Top of the Mountain is taken-up with Villages and Palaces; where every Lord possesseth (as it were) a whole Town within himself.

ACCORDING to *Carli*, this City enjoys the great Conveniency of having scarce any Flies or Gnats, Fleas or Bugs, as there are in the rest of the Kingdom; but it is not free from Ants, which are very troublesome.

THE common Houses stand in good Order, and appear very uniform, most of them large, well contrived and fenced about; but generally thatched, except a few belonging to the *Portuguese*.

THE King's Palace is exceeding large, surrounded with four Walls, whereof that towards the *Portuguese* Part consists of Lime and Stone, but all the rest of Straw, very neatly wrought. The Lodgings, Dining-Rooms, Galleries, and other Apartments thereof, are hanged after the *European* Manner, with Mats made with exquisite Curiosity. Within the innermost Fence are some Gardens, plentifully stored with Variety of Herbs, and planted with several Sorts of Trees: Within these are some Banqueting-Houses, whose Buildings, though mean and slight, are esteemed rich and costly.

CARLI affirms, that the King's Palace is almost a League in Compais; that formerly it was the only House which was boarded, but that the *Portuguese* settled there have put the great Men in the Way of adorning and furnishing their Houses.

SAN SALVADOR has several Churches. *Carli* says, the Cathedral is built with Stone, like those of the Virgin, *St. Peter*, and *St. Anthony of Padua*, in which are the Tombs of the Kings of *Kongo*: That of the Jesuits, dedicated to *St. Ignatius*, is not the meanest. Our Lady of Victory is made of Mud, but whitewashed.

ACCORDING to *Dapper*, the Number of Churches is ten or eleven, viz. one great one, (or the Cathedral) the seven Lamps Church, that of the Conception, (or the Virgin) the Church of the Victory, or Triumph, a fifth dedicated

¹ Palm, Tamarind, Plantain, Kola, Lemon, and Orange Trees, according to *Dapper*.
this City enjoys the best Situation and wholesomest Air in all *Kongo*.

² *Piquetta's* Relation of *Kongo*, p. 108, & *seq.*

³ *Dapper* says, it hath neither Inclosure nor Wall, except the *Portuguese* Town and the Palace.

⁴ *Ogilby*, p. 526.

⁵ *Ogilby*, as before, p. 525.

⁶ *Piquetta*, as before, p. 109, & *seq.*

⁷ *Carli*, as before.

⁸ *Carli* says,

⁹ *Piquetta's* Relation of *Kongo*,

¹⁰ *Dapper* says, it hath neither Inclosure nor Wall,

¹¹ *Piquetta*, as before, p. 109, & *seq.*

¹² *Carli's*

A. Kings Palace

B. Church

C. Bishop's Palace

D. Spring Hill

E. River carrying Water to the City

The Basin, or Residence of the King of Xucuy
called S. SALVADOR from Doria.



The River ZHUUDA

Kongo
Kingdom

to St. James; a sixth to St. Anthony; and a seventh to St. John: The other three stand within the Court-Walls, viz. the Church of the Holy Ghost, of St. Michael, and St. Joseph.

Converts and
Schools

THE Jesuits have here a Cloister, where they daily instruct the Blacks. Here are also Schools, where Youths are brought-up and taught the Latin and Portuguese Tongues.

ALL these Churches and other public Buildings, except the Jesuits Cloister, have the Foundations of Stone, but are covered with Straw, and very meanly provided with Utensils for celebrating divine Offices.

THERE are also two Fountains, one in St. James-Street, and the other within the Walls of the Court, both yielding good Water.

MEROLLA observes, that without this City is the Pemba, or great Market, built by the Jaggus, where Man's Flesh was accustomed to be sold like to that of Sheep and Oxen. The Portuguese Merchants, who resided here in great Numbers, refused to buy this Flesh, chafing rather

to have the Slaves alive for Profit; and on this Account they pretend they have a Licence to buy Slaves, which however they could never yet produce.

Macourt and
Cylons

THE Territory of this City may be about twenty Miles in Compass, and belongs wholly to the King himself. The Inhabitants amount to near forty thousand, mostly Gentlemen and Nobles, yet wretchedly poor: For, among them all, you shall scarce find ten or twelve who have a Gold Chain, or small Jewel.

IN the Time of Merolla, 1688, Lemba was the royal Seat. St. Salvador, says that Author, was once the Capital of Kongo, and Residence of the Kings. There also lived a Bishop and his Chapter, a College of Jesuits, and a Monastery of Capuchins, where the Superior resided, all maintained at the Cost of the King of Portugal; but since, through frequent Wars, both this City and the Country about it is become a Den of Thieves and Robbers.

CH A P. III.

The Manners and Customs of the Inhabitants of Kongo.

SECT. I.

The Inhabitants, their Persons, Character: Inclined to stealing and poisoning. Ancient Dress of great Men: Women Drags. Modern Dress of both Sexes. Their Diet. Ignorant of the Sciences. Diversions. Manner of Feasting: Their Hospitality: Influence. Their Music: Lutes: Kind of Guitar: Sort of Organs: Tenor and Base: Bells: Trumpets: Flutes: Pipes: Great Drums: Lesser Drums.

Inhabitants,
their Per-
sons.

THE Inhabitants of Kongo are innumerable. A Black told Carli, that a Maklontu had sixty-two Children by several Women. The Most Kongoes, as they call themselves, are generally black, yet some incline to an Olive Complexion. Their Hair is black and curled, and some also red: They are of a middle Stature, and, their Blackness excepted, very like the Portuguese. The Pupils of their Eyes are in some black, in others of a Sea-Green. Their Lips are not thick, as those of the Nubians and other Negroes are.

c ALTHOUGH some of them be surly and proud, yet in general they carry themselves very friendly towards Strangers; being of a mild Conversation,

courteous, affable, and easy to be overcome with Reason, yet inclined to drink, especially Spanish Wine and Brandy. In Conversation they discover a great Quickness of Parts and Understanding; delivering themselves with so much good Sense and Humour, that the most knowing Persons take Delight in hearing them.

d THE People of Sagna are proud, lazy, and luxurious, but have a winning Behaviour, and Volubility of Speech, beyond those who dwell on the North Side of the Zaire. The Natives of Bamba are reputed the most robust and warlike of all in these Parts.

THEY have all a Propensity to stealing, and what they so get, they drink-out instantly with their Companions in Wine; one of whom goes before the Founder of the Feast, and other Friends, crying aloud, Behold the King of Kongo! doing the Chief that Honour for their good Cheer.

IN the Roads between the Cities of St. Salvador

* Ogilby's Africa, p. 585.

† In the Original, Giachi.

* Merolla's Voyage, p. 665.

† Pi-

gasaria's Relation of Kongo, p. 107.

* Ogilby, as before, p. 555.

† See before, p. 189.

‡ Mi-

relia, as before.

* Carli's Voyage, p. 589.

† By Dapper, Maffi Knight.

* Pigafetta,

as before; p. 14.

† See before, p. 238, d.

Kongo
Kingdom

and *Leopards* many discarded Noblemen, fallen into a Disgrace with the King, keep in large Companies, robbing and plundering all Travellers, till restored again into their Prince's Favour.

They are much addicted to poisoning one another for the smallest Provocation: But the Offender, if detected, dies without Mercy: and the Enquiry is so strict, that it is very difficult to escape, by which Means this execrable Practice begins to lose Ground.

Ancient
Dress

LOPEZ informs us, that formerly the King of Kongo and his Courtiers went clad from the Waist downwards with Palm-Tree Cloth, fastened with fair Girdles made of the same Stuff. They also hung before them, by way of Ornament, the Skins of little Tigers, Civet-Cats, Sables, Martens, and such Creatures, like an Apron, and on their Shoulders a certain Cap like a Hood. Next their Skin they wore a Sort of Surplice, which they call *Inkutsu*, reaching to their Knees; made after the Manner of a Net, of very fine Palm-Tree Cloth, and fringed round the Skirts. These Surplices were turned up again, and tucked upon their right Shoulders, that the Arm might be the more at Liberty. Upon the same Shoulder also they had the Tail of a Zebra, fastened with an Handle.

Of great
Men.

They wore yellow and red Caps, square above and very little, so that they scarcely covered their Heads, and were used rather for Pomp than to keep them either from the Air or Sun.

Most of them went unshod; but the King and some of the great Lords wore certain Shoes or Sandals, like those of the ancient *Ramans*, made also of the Palm-Tree Wood. The poorer Sort and common People were apparelled from their Middle downwards after the same Manner, but the Cloth was coarser: The rest of their Body was naked.

Women's
Dress

THE Women used three Kinds of Aprons, of different Lengths, one reaching to their Heels, all fringed round, and fastened about their Middle. They had on likewise a Sort of Jacket open before, reaching from the Breasts to their Girdle, and over their Shoulders a certain Cloak, all made of Palm-Tree Cloth. They went with their Faces uncovered, and a little Cap on their Head, like a Man's Cap. Inferior Women were apparelled after the same Manner, but their Cloth was coarser: Their Maid-Servants and the vulgar Sort were likewise attired from the Girdle downward, and all the rest of the Body naked.

Modern
Dress

THIS was the Dress in Kongo before the Arrival of the *Portuguese*: But after their Conversion, the great Lords of the Court began to fol-

low their Fashion, in wearing Cloaks, *Spanish Manners and Customs* on their Feet, Slippers of Velvet and Leather, with *Portuguese* Bunkins on their Legs, and long Rapiers by their Sides. The common People, both Men and Women, retain the old Habit through Necessity: But Women of Figure go dressed likewise after the *Portuguese* Fashion, saving that they wear no Cloaks: They cover their Head with a Veil, over which they have a Velvet Cap, garnished with Jewels; and adorn their Necks with Gold Chains.

LATER Writers observe some Variation, both in the Cloaths of the Inhabitants, and the Materials they are made of. *Depper* says, that eminent People, especially in Cities, go richly habited, in great and long Mantles, of fine Cloth, or black Bayes; under which, white Shirts appear on the upper Parts of their Bodies; and upon the lower, wide and long Coats, of Sattin or Damask, bordered or embroidered about the Edges. Some wear Cloaths made of Peelings of *Mulamba*-Trees, and Leaves of Palm, coloured black and red; but all bare-legged, and upon their Heads only white Cotton Caps. They adorn their Necks and Arms with Gold and Silver Chains, or Strings of the best red Coral.

ACCORDING to *Corli*, the Women of Quality wear the finest Cloth of *Europe*, whereof they make Petticoats down to their Heels. They cover their Back, Breast, and left Arm, with a Sort of Mantle of the same Materials, leaving their right Arm naked. The inferior Females wear Stuffs of less Value, and the Commonality Stuffs made of Palm-Tree Leaves, whereof they have only a Petticoat.

THEY have in Kongo several Sorts of Flesh *Their Diet*. Provisions, besides the Grain of the Country and Roots, which serve instead of Bread; but Butchers Meat is not very plenty, and Fowl are very dear. *Corli* informs us, that the Value of a Pistole, in Shells, is given for a Pullet: For at *Lisbon* a Pullet is worth a Crown; in *Brazil*, a Piece of Eight; at *Angola*, ten Shillings; and at Kongo, a Pistole, which seems to him cheaper than a Crown at *Lisbon*.

BUT the Natives are not much concerned at this, since any Sort of Food will serve their Turn, and they can live extremely hardy; of which we find Instances in the Travellers. Their common Drink is Water, whereof they have Plenty; and the Liquor they regale themselves with, Palm-Wine.

THE Inhabitants of Kongo cultivate no Sciences: They keep no Histories of their ancient Kings, nor any Records of the Ages past, be-

^a *Ogilby's Africa*, p. 522, & seq.
^b before, p. 533, & seq.

^c *Pigafetta's Relation of Kongo*, p. 177, & seq.
^d See before, p. 132, u.

^e *Ogilby*,
^f *Corli's Voyage*, p. 572, & seq.

*Dress of the Noblemen and Commonalty
of Kongo, from De Bry*



Dress of the Women from DE BRY.



1 the better sort, 2 middle sort, 3 Vulgar & Slaves.

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W. G. Kneller.

Kongo
Kingdom.

cause they have not the Art or Use of Writing among them: But to express when any Event happened, they refer it to the Time of some Person of Note, saying, it fell-out in such a Man's Days.

THEY reckon the Year by *Kassans*, or Winter Seasons, which they begin upon the fifteenth of May, and end the fifteenth of November; the Months by the Full-Moon, and the Days of the Week by their Markets, because they have every Day one in a several Place; but know not how to parcel-out Time into Hours, or less Quantities. They compute the Distances of Countries not by Miles, or any such Measure, but by the Journeys and Travel of Men from one Place to another, either loaden or unladen.

Diversions.

THE chief Pastimes of the *Kongo* Blacks are Dancing and Singing. They play also at Cards, baking little Horns or Shells, which are their Money. After Nightfall, that the Women are returned from the Fields with their Children, they light a Fire in the Middle of their Cottages, sit round it on the Ground, and eat of what they have brought: Then they talk till Sleep makes them fall backwards, and so they spend the Night without any farther Ceremony.

Manner of
Feasting.

THEY are very fond of Merry-making and Entertainments. *Moralla* diverts his Readers with an Account of one of their Feasts. These they commonly celebrate with great Numbers, and at Night. Being met together, and seated in a Ring upon the Grass, a large, thick, round, wooden Platter, called *Makonga*, is placed in the Midst of them: The eldest of them, who is termed *Makuluntu*, or *Kakulankji*, is to divide and give to every one his Portion, which he performs with great Exactness, both as to Quality and Quantity, so that no Person has the least Cause to complain. When they drink, they make use of neither Cups nor Glasses, but the *Makuluntu* holds the *Moringo*, or Flask, to the Person's Mouth, and when he thinks he has drank enough, pulls it away. This is practised to the End of the Feast.

Time of
Feast.

WHAT seemed strangest to the Author was, that if any Person whatsoever happen to pass-by where the Guests are eating, be or the thrust into the Ring without Ceremony, and has an equal Share with the rest, even if he should come after the Portions are allotted, in which Case the Carver takes something from every Man's Mess to make-up the Stranger's. It is all the same if the Chance-Comers should be many, they may eat and drink as freely as if invited; and when they

perceive the Platter empty, they rise-up and go their Ways, without taking Leave, or returning Thanks. This Travellers chuse to do, rather than eat their own Victuals, though ever so well provided. It is no less surprizing, that they never ask their Intruders, whence they come, whether they go, or the like; but all Matters pass with so great Silence, that one would think they therein imitated the *Locri*, a People of *Achaia*, who, according to *Plutarch*, fined the Persons who asked such Questions.

THE Author being once about to entertain some Persons who had been serviceable to him, at Dinner-Time, observed the Number of his Guests greatly increased; whereupon, asking who these new Comers were? they answered, they did not know: *Moralla* replied, *Then do ye allow of those to eat with ye, who have had no Share in your Labour?* All the Answer he could get from them was, that it was the Custom so to do. This Charity of theirs seemed so commendable, that he ordered their Commons to be doubled; and observes, that if the like good Custom was practised among Christians, so many poor, indigent Wretches would not die in the Streets, and other Places, merely for Want, as there do almost daily in *European* Countries.

THESE Feasts are kept by them on several Occasions, as on gaining a Law-Suit, Marriage, the Birth of a Child, their Advancement to some Dignity, or the like. It is then that every one endeavours to make his Lord a Present suitable to his Ability, and moreover assists at the common Solemnity besides.

AT these Feasts, and other Diversions, they sing Verses and Ballads of Love, and play upon an Instrument of a strange Shape: The Body and Neck resemble those of a Lute; but the Belly Part (where the Rose is commonly carved and pierced) is not made of Wood, but of a Skin as thin as a Bladder. The Strings are Hairs of the Elephant's Tail, very strong and bright; or Threads of Palm-Tree, reaching from the Bottom of the Instrument to the Top of the Neck, and tied to several Rings, placed near the same, some higher, others lower. At these Rings hang very thin Plates of Iron and Silver, of different Sines and Tones. When the Strings are stricken, the Rings shake, which moving the Plates, the latter yield a confused Kind of Jingle. They who play on this Instrument, tune the Strings, and strike them with their Fingers, like a Harp, very skillfully; so that they make a Sound agreeable enough. What is very admirable, they ex-

* *Pigafetta's Relation of Kongo*, p. 181.* *Ogilby's Africa*, p. 535.* *Pigafetta*, as before.* *Ogilby*, as before, p. 534.* *Carle's Voyage*, p. 575.* *The Altum Sibintum*, in Eating, was2 Rule observed at a *Roman* Feast.1 *Moralla's Voyage*, p. 684.

1 The same, p. 650.

Kongo

Kongo

Kind of

Guitar,

prefs their Minds by this Instrument, almost as intelligibly as with their Tongues*.

Of the same Kind seems to be the Instrument called *Njambi*; which, *Mersla* says, is like a Guitar, but without a Head; instead whereof, there are five little Bows of Iron, which, when the Instrument is to be tuned, are to be let, more or less, into the Body of it. The Strings are of the Palm-Tree Thread. It is played-on with the Thumbs of each Hand, the Instrument bearing directly upon the Performer's Breast. Though the Sound is very low, yet it is not disagreeable†.

This most ingenious and agreeable of their Instruments, as well as that most in Use among them, is thus described by *Carli*. They take a Piece of a Snake, which they tie and bend like a Bow, and bind to it fifteen long, dry, and empty Gourds, or Kalabashes, of different Sizes, to sound different Notes, with each a Hole at Top, and a lesser Hole four Fingers lower. This last Hole they stop-up half Way, and cover that at the Top also with a little, thin Bit of Board, but at some small Distance above it: Then they take a Cord made of the Bark of a Tree, and fastening it to both Ends of the Instrument, hang it about their Neck. To play upon it they use two Sticks, whose Ends are covered with a Bit of Rag: With these they strike upon the little Boards, and so make the Gourds gather Wind, which, in some Manner, resembles the Sound of an Organ, and makes a pretty agreeable Harmony, especially when three or four of them play together‡.

This is not unlike the *Marimba*, which, *Mersla* says, is most in Request with the *Abundi* (or *Abundis*) who are the Inhabitants of *Angala*, *Matamba*, and other Countries. It consists of sixteen Kalabashes, of several Sizes, orderly placed between two Boards joined together, or a long Frame, which is hung about a Man's Neck with a Thong. Over the Mouths of the Kalabashes there are thin, sounding Slips of red Wood, called *Tanilla*, a little above a Span long, which being beaten with two little Sticks, yield a Sound not unlike an Organ.

To make a Concert, four other Instruments (of which the *Njambi*, before described, is one) are employed; and if they will have six, they add the *Kassuta*. This is a hollow Piece of Wood, of a lofty Tone, about a Yard long, covered with a Board cut like a Ladder, or with cross Slits at small Distances; and running a Stick along, it produces a Sound which passes for a Tenor.

The Bass to this Concert is the *Quilande*, *Mission and* *Cyloren* made of a very large Kalabash, two Spans and an half, or three, in Length; very large at one End, and ending sharp-off at the other, like a taper Bottle. It is beaten to answer the *Kassuta*, having Cuts all-along like it. This Harmony is grateful at a Distance, but harsh and disagreeable near at hand, the Beating of so many Sticks causing a great Confusion.

They make use of several little, round Bells, *Bells, Trum-* fixed to an Iron two Spans long, which they jingle. These are used in *Segne*, and always precede the Count on Feast Days.

The principal Instruments used at Festivals, especially in *Segne*, are named *Embathi*. These which belong only to Kings, Princes, and others of the Blood Royal, are a Sort of Ivory Trumpets, hollowed throughout and in divers Pieces, which, when joined, are as long as a Man's Arm. The lower Mouth is sufficient to receive the Hand, which, by contracting and dilating of the Fingers forms the Sound, there being no other Holes in the Body, as in our Flutes or Hautboys. A Concert of these is generally six or four to one Pipe.

The *Lango* is made of two Iron Bells, joined by a Piece of Wire Arch-wise, and sounded by striking it with a little Stick: Both these are carried also before Princes, especially when they publish their Pleasure to the People, being used as the Trumpet in *Europe*§.

CARLI must be understood to speak of this *Lango*, when he says, the Gentlemen, or Gentlemen's Sons, carry in their Hands two Iron Bells, such as Cattle wear, and strike sometimes the one, sometimes the other, with a Stick: But this Instrument, he says, is seldom seen among them, as being carried only by the Sons of great Men, who are not very numerous there¶.

They have Flutes and Pipes, which the Court *Flutes, Pipes* Musicians play-on very skillfully. The common People use Pipes also, with little Rattles and other Instruments, of a ruder Sound than those used at Court.

When they dance, they keep good Time with the Music, clapping the Palms of their Hands together: But at Court they generally move their Feet in a Sort of Measure, with a great deal of Gravity††.

The 12. Drums are made of thin Wood, all of a Piece, and in Form like our great earthen Jars. These being covered with a Beast's Skin, are sounded, not with little Sticks, but with the Hand, and make a much greater Noise than our Drums do‡‡.

* *Pigafetta's Relation of Kongo*, p. 182, & seq.

Voyage, p. 503.

† *Pigafetta*, as before, p. 183.

‡ *Mersla*, as before, p. 631, & 69.

§ *Mersla*, as before, p. 645.

¶ *Mersla's Voyage*, p. 632.

† *Carli*, as before, p. 564.

‡ *Carli's*

Drums.

CARLI is more particular. They cut the Trunk of a Tree three Quarters of an Ell long, or more; for when they hang them about their Necks, they reach down almost to the Ground. They hollow it within, and cover it, Top and Bottom, with the Skin of a Tiger, or some other Beast, which makes an hideous Noise when they beat it with the open Hand, after their Manner.

BESIDES these great Drums used in the Army, there is a lesser Sort, called *Nlamba*. These are made either of the Fruit of the *Alikenda*-Tree, or else with hollowed Wood, having a Skin over one End only. They are commonly made use of at unlawful Feasts and Merry-makings, and are beaten upon with the Hand; which nevertheless makes a Noise to be heard at a great Distance. When the Missioners hear any of these at Night, they immediately run to the Place, as *Mersilla* often did, to disturb their Pastime: But he could never lay-hold of any to make an Example of them. The *Jaggos* make use of these Drums, not only at Feasts, but likewise at their human Sacrifices, to the Memory of their Relations and Ancestors; as also at the Time when they invoke the Devil.

SECT. II.

Arts and Customs of the Inhabitants.

1. Buildings, Manufactures, Trade, and Manners.

Way of Building in Kongo. Manufactures: Fine Cloths; Brocades; Velours. Commerce: The Slave-Trade: Shell Money. Manner of travelling. Their Boats. Marriages: Cohabiting on Trial: Reasons for so doing. Arts of the Carvers to evade the Laws. Married Women Chastity. Mark of Incontinence. Duty of Man and Wife. Odd Customs. Other Superstitions.

THEIR Way of Building in Kongo is much the same with that found all along this Western Coast of Africa, by raising several Houses in the Middle of an Inclosure. These Houses are of Wood, covered with Straw, and divided into convenient Rooms, all on the Ground, without any Stories. These they hang with very fair Mats, and furnish handsomely with other Ornaments. They build thus for Convenience,

not for want of Stone, the Mountains yielding perhaps more of divers Kinds, than any other Country in the World. Besides, they have Lime-Trees for Beams; Cattle, both for Carriage and drawing in the Cart, and all other Materials: But then they want Masons, Plasterers, Carpenters, and other Artificers; for the Churches, Walls, and other Fabrics in these Countries were built by Workmen brought from Portugal.

To form the Inclosure, they plant the Boughs of the *Ophege* Trees close together: So that when grown-up, they make a strong Fence, or Wall; which being covered with Mats, resembleth a handsome Court, or Clois, wherein they walk, as in an Arbour, shaded from the Heat of the Sun.

THE Inhabitants of Kongo who dwell in Towns, live chiefly by Merchandizing; but the Country People, by Tillage and keeping of Cattle. Those about the River *Zaire* subsist by Fishing; others by drawing of *Tambe*-Wine; and some by Weaving. They are expert in several Handicrafts, but will not undertake any Works that require hard Labour.

THE People towards the Eastern Borders of Kongo, and the Parts adjacent, have a surprising Art in making various Sorts of Cloths, as Velvet, cut and uncut, Cloth of Tissue, Satins, Taffetas, Damasks, Serenets, and such like. The Yarn is made of the Leaves of Palm-Trees; which Trees they always keep low to the Ground, every Year cutting and watering them, that they may grow small and tender against the next Spring. Out of these Leaves, cleaned and purged after their Manner, they draw their Threads, which are all very fine, and of one Evenness: Of those which are longest, they weave their greatest Pieces. These Stuffs are woven after several Manners; some with a Pile like Velvet on both Sides; others, called Damasks, with Leaves and Figures. Their Brocades, both high and low, are far more valuable than the Italian. None can wear this Kind of Cloth but the King, and such as have his Leave. The greatest Pieces are of this Sort of Stuff, being four or five Spans in Length, and three or four in Breadth. They are called *Inkorimbas*, from the Country where they are made, which is about the River *Funda*. The Velvets (which are of the same Measure) are called *Enmakhas*; the Damasks, *Insulas*; the *Rasse*, *Marikas*; the *Zendadi*, *Tangas*; and the *Orrusini*, *Eugombas*. The slighter Sorts of these Stuffs, made by the *Anzikhi*, are in still greater Pieces, being six Spans long and five broad:

* *Cardi's Voyage*, p. 563, & 564.

† *Mersilla's Voyage*, p. 632. See *Ogilby's Africa*, p. 335.

‡ *Ogilby*, as before, p. 534, & 535.

§ *Dapper* says, their Forti-

fications consist in Swords and Shields.

¶ *Pigafetta's Relation of Angola*, p. 115.

‡ In the Original, *Brocades*.

Kongo
Kongo

They are besides very light to wear, though wrought thick and close to keep-out Water. For this Reason, the *Portuguese* have lately begun to use them for Tents, finding them to keep-out both Wind and Rain to a surprizing Degree.

Congo
Slave Trade

THEIR Wealth consists chiefly in Slaves, Elephants Teeth, and *Simbar*, or little Shells, which pass instead of Money. *Kongo*, *Songo*, and *Banila* want few Slaves, and those the necessaries of all, because, being used to live idly, when they are brought to labour they quickly die. The best come thither out of *Ambilla*, *Fingai*, the *Toggar* Countries, *Kafenda*, *Quilax*, *Lombo*, and other adjacent Territories above *Maffingon* in *Angola*. The *Europeans* also drive a little Trade with *Simbar*: But the chief Dealing in *Songo*, consists in *Simbar*-Cloths, Oil of Palm, Palmito Nuts, and such like. Heretofore they brought thence many, and those very large Elephants Teeth; but this Trade of late is fallen to nothing. The City of *St. Salvador* is the Staple for the *Portuguese* Merchants in those Countries, of whom the Natives chiefly buy Cyprian Cloths, or painted Table-Cloths, called *Capes de Verdura*; blue Canes; *Biramba*, or *Surats*; Copper Basins; *English* Cloth; great *Simbar* of *Leonia*; *Bafoer*, and other inconsiderable Trifles, as Rings, Beads, and the like. Measures and Weights are in Use here only among the *Portuguese*.

M. M.

THEY have no Coin, either of Gold, Silver, or Copper, in *Kongo*; but make all their Markets with little Shells called *Simbar*, which pass here for Money. In other Countries they are of no Esteem. The *Portuguese* use them in their Travels through *Kongo*, when they or their *Pombaras*, that is, Slaves, are sent with Merchandise to *Pombay*, and other Places out of *Angola*.

THE People of *Kongo* value these Shells, though they are of no Use to them, but only to trade with other *Africans*; who, adoring the Sea, call these Shells, which their Country does not afford; God's Children: For which Reason they look upon them as a Treasure, and take them in Exchange for any Sort of Goods they have. Among them, he is richest and happiest who has most of them. Three thousand five hundred make the Value of a Pillow.

M. M. of
Tavolara

THEY have no Horses in the Kingdom of *Kongo*, when they travel, either lying at Length in a Hammock, or sitting-up in a Sort of Chair, with Umbrellas over them to keep-off the Sun,

they are carried, by means of Poles, on the Shoulders of their Slaves, or by hired Porters who ply at Post-Houses for that Purpose. They who would travel with Expedition take with them many Slaves, who relieve each other by Turns; and being accustomed to the Business, will go as fast as a Horse can trot.

FOR passing up and down the Rivers, or fells-Boats, ing on the Coasts, they make use of Canoes or Boats. Their largest Boats are made of the Trunk of the *Litenda*, or *Alitunda*, a Tree of a monstrous Size; so that one of them will carry about two hundred Persons. In rowing, they do not rest their Oars on the Boat's Side, but hold them at Liberty in their Hands: They also steer with them. When they fight on the Water, they lay-down their Oar, and take their Bow.

THEY marry and betroth in *Kongo* after the Manner of the Christians; but will not be restrained from keeping as many Concubines as they can provide for.

WHEN the *Kongo* Maidens are disposed for a double State, they go into a dark House, and paint themselves red with Oil and *Takel* (or *Takulla*). Having continued there about a Month, she comes-out, and takes for her Husband her eldest Freeman, who has been most serviceable to her.

THE People of *Sago* used to cohabit for some Time before Marriage, to see if they could like each other.

THE Contracts are made thus: The Parents of the young Man send a Present (which goes also for a Portion) to those of the Maiden he fancies, requesting their Daughter for a Wife to their Son. With this Present there is likewise sent an earthen Pot of Palm-Wine, called by the Natives *Cotta* or *Malaffs*. Before the Present is received, the Wine is to be drank-up by her Parents and their Company, the Father and Mother leading the Way. To omit this last Ceremony, is reckoned a considerable Affront. After this, the Father returns an Answer: If he retains the Portion, it is a Token of Compliance. The young Man, upon this, with his Friends and Relations, goes immediately to the House of his Mistress's Father, and having received her of her Parents, conducts her to his own. The Christian Way of Marrying is not approved of by them; for they must first be asked, whether their Wife will have Children, of which they are very solicitous; whether she

¹ *Pigafetta's Relation of Kongo*, p. 39, & seq. Voyage, p. 562.

² before, p. 219.

³ before, p. 534.

⁴ In some Places of Ireland and Scotland.

⁵ *Carli's Voyage*, p. 573.

⁶ The same, p. 28.

⁷ This was a Custom formerly in most Parts of the *British* Isles, and which still subsists in some Places of Ireland and Scotland.

⁸ *Ogilby's Africa*, p. 533, & seq.

⁹ *Pigafetta*, as before, p. 73, and 87.

¹⁰ A Wood which grows about *Angonima*.

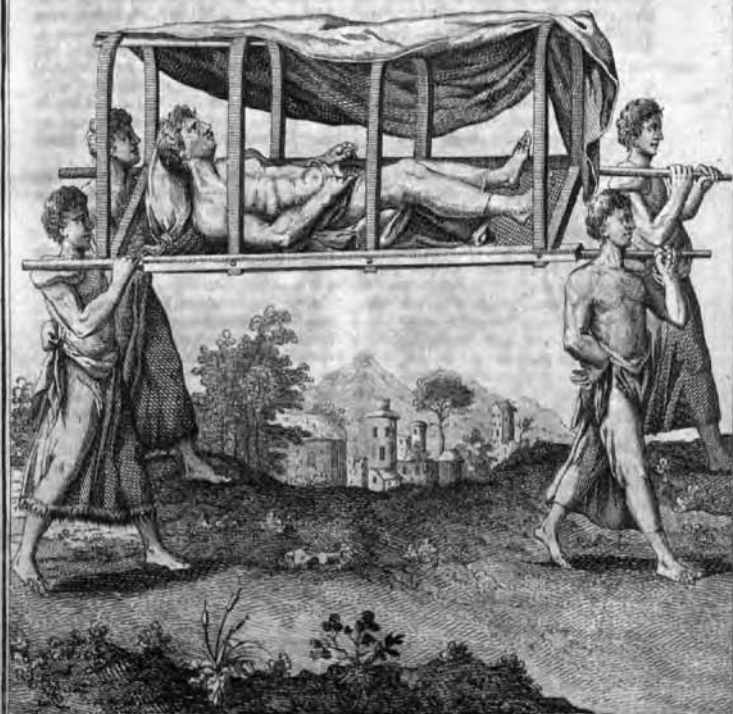
¹¹ This was a Custom formerly in most Parts of the *British* Isles, and which still subsists in some Places of Ireland and Scotland.

¹² *Angola's*

¹³ See

¹⁴ *Ogilby's*

Way of Carriage & Travelling in KONGO. from DE BRI.



A. B. 1793

Plate XX. Vol. 8. p. 252.